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## The Church and the Modern Spirit\*

**T**HE waste of money, energy and effectiveness in the present divided condition of Christendom is obvious and should be corrected.

Our dream, however, is not of one great organic body full of wealth and power and tyranny, giving dignity and *clat* to its potentates, bishops and ministry, but of a church of simple faith, united on the essentials of the gospel and every man free in the liberty wherewith Christ has made him free. To this ideal protestant Christianity is coming, not very fast, but fast enough, perhaps.

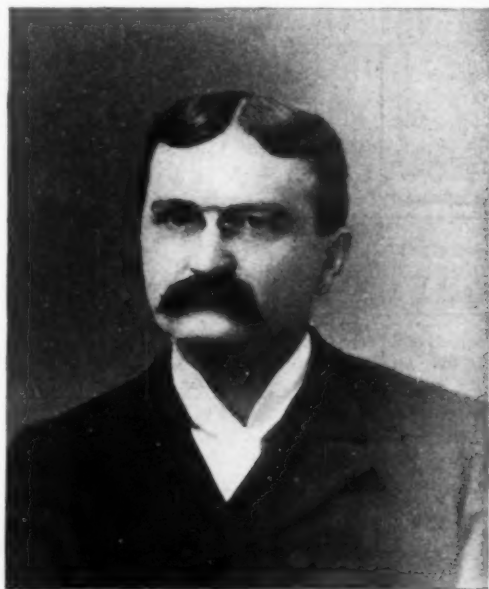
In these last decades the church has had a foe of no mean parts, a foe that ought to have been her friend. I refer to the scientific temper of the age. It is an old story now, but what with the sensitiveness of theologians, and the iconoclasm of the scientists, we have had a merry war where there ought to have been co-operation. Are we not all lovers of truth? What interest has the church or science in error? The true position for the church is to point out the limitations of science and the scientific method. It cannot reach and it cannot test religious truth. Christianity has not only no war with science but is under a debt of gratitude for her release from the thralls of tradition and superstition. Science cannot dethrone and supplant Christianity. In the first flush of victory the advocates of evolution, some of them, thought otherwise. This hypothesis was to explain the world and direct human life from the cradle to the grave. It was to be a panacea for all the ills of life.

But in this, evolution has not made good. It promised much, it performed little. The great demands of human nature can only be met by the evangel of the Nazarene. Atheism is dead. Skepticism is receding and men of science

are more nearly in sympathy with the great spiritual verities than they have been since the revival of learning.

There is another and more persuasive foe to the church in the materialistic money-getting passion of the times. When imperialism set in a few years ago we had a new doctrine preached to us, or an old doctrine with a new meaning and

direction. We were told to go in for victory, to win the game, and get the advantage. To be weak was to be miserable, to be poor was to fail. If this strenuousness shall continue along the basilar lines of human energy, we are gone. If other and higher influences modify it, there may yet come a deeper, richer spiritual life to America. Tolstoy said the other day that we were growing old and our teeth were falling out. It yet remains to be seen whether the church will reassert its imperial sway over the lives of men or will truckle to every passing whim and be the vague and pliant thing that it is to-day. The church must face this world-spirit of greed and gain. She must either direct it, or be controlled by it. Her voice must be for justice, righteousness and peace. The present revulsion of feeling against the



ALLAN B. PHILPOTT.

negro, the strained relations between capital and labor, and the wide prevalence and tacit sanction of graft and all kinds of corruption in municipal government are suggestive of difficulties ahead that are to be met by moral rather than physical force. As to the future of the church, I am full of hope. We talk of the modern spirit, but we are a part of the modern spirit and should strive to mould it God-ward. Let there be no war with reason and common sense. Human nature itself in its deep needs is a friend to the church, for without the consolations of faith, human life is as a bare and treeless mountain or a hot and waterless desert. We face not the modern spirit so much as the modern duty which is to give the gospel of the grace of God to the whole wide world.

\*Excerpt of the address delivered at Detroit Tuesday, October 20, by Rev. Allan B. Philpott, president of the general convention.



## EDITORIAL

### CHRONICLER'S DESK.

**P**ARTYISM in politics sustains the same relation to patriotism that sectarianism does to Christianity. The political partisan loves his party and makes its interests paramount, the patriot loves his country and gives its welfare the first consideration. The sectarian in religion loves his sect and cares for little but its promotion, the Christian loves Christ and all who are his in sincerity and in truth. The average man is a born partisan because prejudice is more plentiful than brains, ignorance cheaper than knowledge. Partisan politics, like sectarian Christianity, needs to be regenerated by the Holy Ghost. A Christian patriot and an unsectarian Christian is born three times. The old birth, the new birth, and the newest birth. The first birth brings him into the physical world, the second birth into the spiritual world, the third birth into the world where prejudice and partyism are sad memories of a mean past. The new birth is deliverance from sin, the newest birth is deliverance from prejudice and bigotry.

American partisan politics sadly needs an infusion of the Christian spirit to free it from selfish partyism and make it unselfish patriotism. Corrupt parties playing to the galleries, and their diabolical selfishness, should make way for a revival of the old-fashioned patriotism of Washington, Jefferson and Patrick Henry. Three charges can be brought against partisan zealotry: it is unmanly, uncharitable and unscrupulous in the use of means. Its unmanliness is seen in the fact that men will lay aside their convictions and sacrifice their principles to support their party. And all this not to benefit themselves or the country or mankind, but for the doubtful glory of party victory and the offices to their leaders. The Chronicler would rather be a dog and bay at the moon than to compromise his principles and prostitute his manhood to vote at the dictation of a party boss that said boss may get office and enjoy the emoluments thereof.

The uncharitableness of partisan politics is absolutely appalling. They are all rogues and rascals on the other side, as though a man's political opinions made him a rogue and a rascal! The ascription to the other side of insincerity, hypocrisy, rascality, bad faith and corrupt motives, is the stock in trade of the party politician. If a man changes his views in politics, as conceivably he might, it is never allowed by his opponents to be an honest change, but he has been bought or has an ax to grind. It was common talk in the party ranks a few years ago that two of the ablest and most eminent statesmen in the country had sold out to Wall street, when every thinking person well knew that these charges had no foundation, except in the fact that these great men differed in opinion from their revilers. The bogus cry to excite prejudice and foster political bigotry by the partisan press of the country is so distressingly analogous to the *odium theologicum* of the ecclesiastical press as to make one wonder in which direction lies the greater amount of human depravity. It is high time that this miserable unfairness and utter lack of common charity was stopped on both sides. The unscrupulous character of political methods the Chronicler will not attempt to describe. It is so unspeakable as to beggar description. It is beyond all comparison one of the rottenest chapters in the history of human nature. Do we not need a liberal infusion of the better side of humanity, to say nothing of Christianity, to help us out of this bog of unmanliness, uncharitableness, and these corruptionist methods in American politics?

But what has all this to do with the evangelization of the United States by the Disciples of Christ? Much in every way. Does unsectarian Christianity of the genuine apostolic order tally with the narrowness and meanness of partisan politics? If you broaden a man in his highest nature do you not broaden him everywhere else? Is it an

easy task to make a match between Catholic Christianity and parochial politics? The church that makes sectarian Christians will not do much to unmake partisan politicians. The progressive and reforming instincts do not build themselves in water-tight compartments without communicating channels with the rest of a man's nature. They take in the whole intellectual and moral realm, for the man who sees the need of reformation in religion will see the need of it in other things. The Disciples stand in the front rank of the reforming agencies of this country, and no greater field in its possibilities invites their services than that of the purification and Christianization of American politics. The unsectarian political field is one that we have entered and must enter further, and the people who can make Christians only in Christianity can make patriots only in politics.

Sam Jones, H. C. Morrison, the great holiness preacher of Methodism, and Mr. Demaree, the Prohibition candidate for the governorship of Kentucky, have all recently said to the Chronicler that Disciple preachers are the only ministers who stand by them to a man in their work of moral and social reform. When asked the reason of this, one of them answered: "Your men are not hampered by fossilized creeds nor haunted by the fear of losing their bread and butter, and this latter fact shows that the Christian church is the greatest temperance and moral reform organization in the United States." We are pleased with this compliment, and we largely deserve it, but are we ready for the responsibility it lays upon us? We have reforming vim in our blood; we are accustomed to the firing line in this part of the service, and wherever we take the message of salvation, the gospel of civic righteousness, economic justice, temperance and political purity before party allegiance go with it as essential ingredients of American Christian civilization. This is perhaps not a new field of motives for missionary zeal in American evangelization, but sufficient emphasis, if any at all, has not been given to it in our plea for Home Missions.

### OUR OPPORTUNITY.

**T**HE world's progress has not been one gradual ascent from the starting point to the present place of achievement. Extremes have begotten extremes. Christianity has been characterized by certain partial representations which seemed at times as if they would become the dominant factor. Asceticism, mysticism, legalism and various other "isms" have each had their day. Some are still in the height of their glory. The nineteenth century has seen the apotheosizing of materialism. The reaction has already "set in" which manifests itself in what one prominent writer calls "extravagances" in religion. The "gospel of dirt" does not satisfy. Beneath the indifference, much of which is but seeming, there is a heart-yearning for things eternal.

Preach a "full gospel"—a gospel of divine love, of human brotherhood, reinforced by a life of service, in which one takes a personal interest in those who need his help, even though it be at a cost to one's self, then men will hear us gladly and the division of humanity into masses and classes will be a misnomer. Dr. John Watson (Ian McLaren) in his recent brochure gives as his profound conviction that the twentieth century is to see a great religious revival which is to sweep the whole world. He sounds the keynote in the following sentences:

"The well-to-do classes, rolling in opulence and ease, the proud and haughty who look down on the rest of the world, the proletariat and the anarchists are to be shaken up by a great religious revival. It is not wonderful that the workingmen have left the church. The church has not taken that humane interest in the workingmen it should.

Many believe that the beginning of this great revival has already come. The Disciples of Christ, who have been one of the greatest evangelistic forces of the past century, are prepared to a greater and profounder work. Untrammelled by human creeds, we should be the leaders in the greatest religious revival that the world has ever known. A revival that shall express itself in civic and social reform, making religion profoundly ethical and intensely spiritual.



## Judson, Jesus Christ's Man By A. McLean

(Continued from last week.)

**R**ANGOON was then a city of about 10,000 inhabitants. It is situated near the mouth of the Irawaddy River. Its appearance was mean and uninviting. There was almost no drainage. Among the discomforts were rats, mice, snakes, flies, mosquitoes, scorpions, centipedes, cobras and tigers. The Burmans were not allowed to eat cattle or sheep unless they died a natural death. The missionaries were alone. There was no society with which they could mingle; they were no Christian friends with whom they could worship or take counsel.

Judson's purpose was to undermine and overthrow an ancient faith. He felt sure that there were those who had been so schooled by the providence of God that, if he could once get to them, they would at once cry out, "That is just what I want." The agent that he proposed to use was the gospel. No system could be more diametrically opposed to Buddhism, which teaches that there is no God to save, no soul to be saved, and no sin to be saved from. Judson did not propose to teach astronomy, geography or geology. He did not believe that Christianity would follow in the wake of civilization. He did not propose to open schools and deal with the children because the mature were hopeless. He was a preacher of the gospel and not a school-teacher or a maker of school books.

There were two channels through which he would reach the Burman heart and conscience. These channels are the eye and ear. The Burmans were a reading people. They asked him, "Where are your sacred books?" He prepared tracts and portions of the Bible. The attention of the first serious Burman inquirer was caught by two little writings that fell into his hands. But more important than the translation and distribution of tracts, catechisms and portions of Scripture was the oral preaching of the gospel. For this he had rare aptitude, and in it he won his most signal triumphs. While engaged in literary work he was always pining for the opportunity of imparting the message of salvation with the living voice. "I long to see the whole New Testament complete, for I will then be able to devote all my time to preaching the gospel."

A little chapel was built by the road-side. There Judson sat almost every day saying to those that passed by, "Ho! everyone that thirsteth, come ye to the waters." He often had an audience of a hundred, but mostly the preaching was done to individuals. It was a sort of spiritual button-holing. One would engage in an encounter with the missionary and the others would look on. Often they would cry out with delight as the man of God would put his antagonist to rout and tear his arguments and objections to tatters. Seven years after he left home he baptised his first Burman convert. Moun Ing was thirty-five years old, no family, middling abilities, quite poor, and obliged to work for his living. The baptism took place in a large pond, the bank of which is graced with an enormous image of Buddha. Judson and his wife sat down at the Lord's table with a Burman Christian, and their joy was such as those at home were unable to conceive. This one was soon followed by others. The converts met of their own accord for prayer. This greatly cheered the heart of the missionary.

Dark clouds began to gather about the mission. There was imminent danger of confiscation of property, imprisonment, torture, and death in its most shocking forms. Ominous threats were heard on all sides. The work was conducted on sufferance. The viceroy was at liberty to stop it at any moment. The people were not free to accept the gospel. It was at their peril they did so. It was told that Judson's teacher was likely to become an apostate. The viceroy said, "Inquire farther." These words caused the attendants at the chapel to scatter like chaff before the storm. Judson decided to go to Ava and lay his business before the Emperor. If he favored, no one else would dare went with him to "the golden feet" and to see "the golden

face." They saw the Emperor and presented their petition in which they sought permission to preach in Burma and for those who were pleased with the preaching and who wished to be guided by it to listen to it without government molestation. The sovereign of land and sea read the petition. He took a tract and read two sentences. These asserted that there is one eternal God, and that beside him there is no God. Having read that much, he dashed the tract to the ground. A copy of the Bible was offered him, but he refused to notice it. The mission to the Emperor was a total failure.

Judson returned to Rangoon utterly disheartened. Any Burman who would renounce Buddhism would incur the displeasure of his sovereign. It was thought wise to leave Rangoon for Chittagong. That was British territory, and the people would be free to confess their faith in Christ. But the converts were firm. They expressed their willingness to suffer persecution, and even death, rather than deny their Lord. They begged the missionary not to leave them. "Stay, at least, until a little church of ten is collected, and a native teacher is set over it, and then, if you must go, we will not say nay. In that case we shall not be concerned. The religion will spread itself. The Emperor cannot stop it." The bold stand taken by the converts prevailed upon the missionaries to remain in Rangoon. In that dark period seven were added to the little group. Among these were Judson's skeptical teacher and the first Burman woman. The three had grown to ten. Soon after the number was eighteen.

Quite unexpectedly Dr. Price, a medical missionary, was invited to the capital to show his skill. Judson went with him. The Emperor received him graciously and promised him a piece of land for a mission station. He told Judson not to return to Rangoon. "Let both stay here. Let him bring his wife. If one goes, the other will be lonely." Judson wished to live to complete the translation of the New Testament and to see a little church in Ava. He went to Rangoon for Mrs. Judson. They arrived in Ava January 23rd, 1824. He had been invited by the King to live in the capital. He had received a plot of ground upon which to build a home. Many persons of high rank seemed kindly disposed. Dr. Price was winning golden opinions by his medical skill. Judson preached in Burmese in Dr. Price's house every morning, and conducted worship every evening. The outlook now seemed bright. All at once, in a moment, in the twinkling of an eye, the change came, and their hopes were cut off like a spider's web.

War broke out between Burma and England. Suspicion fell on all white foreigners in Ava. The Americans were known to have financial dealings with the British merchants. The Burmese did not make nice distinctions between the two nations. All foreigners were considered spies and were arrested, fettered, and thrust into the death prison. Here they were kept eleven months. Judson wore three pairs of fetters for nine months, and five pairs for two months. The five pairs weighed fourteen pounds. At night his feet were tied together: a bamboo pole was placed between them and fastened four feet from the floor. The position was too painful for sleep, but not painful enough to cause death. The prison was a loathsome place. It was forty feet by thirty. Nearly a hundred persons of both sexes were in it at the time. There was no ventilation except through the chinks of the boards. The burning rays of a tropical sun poured down upon the roof. The prison had never been washed or even swept since it was built. The fetid odors were pronounced and permanent. The very walls and floors were saturated with them. The floor was strewn with castaway animal and vegetable stuff. The prisoners never bathed. With the mercury at 100 degrees the stench can be more easily imagined than described. Each day they to touch a hair of their heads. Coiman, another missionary, heard the executioners grinding their knives and saw them

(Continued on page 1204.)





The world's great Altar-stairs  
That slope through darkness up to God.  
—TENNYSON.

#### SYNOPSIS OF PRECEDING CHAPTERS.

Reuben Masters, a lawyer of Stonington, is a bitter opponent of the Christian religion. His daughter, Winifred, becomes converted under the ministrations of Frederick Sterling, a young preacher, whose life can not be traced beyond the shadowy scenes of the orphans' home. Winifred is in love with Sterling, whose heart turns to Esther Raymond, with whom Harrison, son of the infidel lawyer, is also in love. Esther's father is supposed to have committed suicide carrying a secret to the grave, which seems to be partially known by his wife, who forbids Esther and Sterling to think of marriage. Reuben Masters aims to dispossess the Raymonds of their estate and has obtained a document purporting to be signed by Basil Raymond, deeding away \$25,000. The lawyer takes his wife and daughter south and plans for Hamilton Southey, a wealthy and atheistic Chicago suitor of Winifred, to join them. The Raymonds seek the assistance of Masters & Son to attend the administration of the estate. The son accepts the duty, but the father declines, whereupon their case is placed in the hands of Mr. Fullman. Mrs. Raymond orders the entire claim to be allowed. The lawyer demurs. Fullman and Sterling go to Chicago, hoping to find Scudder, who had already sold the note to Belshazzar Eli for \$10,000. Masters follows for the same purpose. As they were returning they stumble on to him, but he eludes them. Masters tries to coerce his son into assisting him in collecting the note. Harrison shows himself a man of honor. The father disinherits him, and he forms a partnership with Mr. Fullman. Mrs. Raymond is so depressed by the secret burden that she bears that life becomes to her almost too much. Esther is fearful that her mother has attempted to take her own life. She goes to Sterling for counsel. Mrs. Raymond is finally convinced that it is her duty to make known the terrible secret. The result is that they come to a satisfactory understanding. Mrs. Raymond is greatly relieved. She no longer feels any hesitancy in leaving Esther and Sterling alone together. The money which she had received from her father's estate is now returned to her and preparation is made to accept a number of boarders. Sterling is the first. The gossips have it that he is soon to marry Esther. Harrison becomes greatly perplexed, as Esther has told him that if he becomes a Christian she will be his wife. Dr. Morton gives Harrison such reports that his case seems hopeless, but Esther tells him to trust her. Masters goes south so that he may the better assist in advancing Mr. Southey's suit. He returns home congratulating himself on his success, only to find that Harrison is about to humiliate him. He at once proceeds to attempt a reconciliation by poisoning Harrison's mind against Esther, who feels it her duty to prevent Winifred's marriage to Mr. Southey. She first implores Harrison to save her from the curse of a loveless marriage. He takes this as an opportunity to press his own claim. She reaffirms her promise to marry him if he should become a Christian. She then goes to Sterling assuring him that Winifred loves him. He is unmoved in his decision that he cannot marry Winifred. Harrison grew more jealous of Esther. Winifred and her mother return from the south. She has decided to marry Southey.

#### CHAPTER XIX

##### THE IRRETRACEABLE STEP



ORE than one of Winifred's friends awoke with a dreadful heart-faintness on her wedding day.

Perhaps Esther was suffering more than any other except the preacher. Her eyes were heavy and red from sleeplessness and weeping when she met Frederick Sterling in the hall as he was on the way to the dining-room that morning; but she instantly forgot her own grief when she saw the worn, pinched features of the preacher, and she sought to show her sympathy by laying her hand pityingly upon his shoulder.

The opening of a door in the hall above, probably the door of Dr. Moreton's room, startled the two, and then the closing of the door and absolute silence reassured them.

The preacher lifted the fair hand from his shoulder and kissed it, while Esther smiled sadly and affectionately upon him.

"Are you going to the wedding, Esther?" he asked in a husky voice.

"No. Are you?"

"No."

Inasmuch as Winifred was a member of Mr. Sterling's congregation, it would have been according to custom for him to be called upon to perform the ceremony. But the people of Stonington were not surprised that he was ignored—in fact, they would have been surprised if he had been requested to officiate. The slight was readily referred to the dislike of Reuben Masters for the preacher and the obstinacy with which he maintained his supremacy over his household. But if the people had known the whole truth they would have known that Winifred was from the first as seriously opposed to asking Mr. Sterling to officiate as was her father, though for a different reason. She was afraid she would break down if Mr. Sterling were standing before her, uttering the solemn words of the marriage service which were to unite her life indissolubly with the life of Mr. Southey. At the same time she shrank from wounding the preacher's sensitive nature with even the appearance of a slight and she considered long and carefully the best course to be pursued under the circumstances. She decided at last to call upon the minister who had married her father and mother, an old man now and living in the East, in the belief that Mr. Sterling would understand and would approve this delicate solution of the difficulty.

The same feeling which prompted Winifred to be married by another minister than Mr. Sterling prompted him to decline the invitation to the wedding. He could not consent to be a witness of what seemed to him to be an unnatural alliance. Nor did it seem a strange thing to him that Esther should also decline to lend the sanction of her presence to the festivities of the occasion. She was sad, and she would not appear to be glad. She had explained her feeling to Winifred and she did not care what others might think or say.

While Esther and the preacher were still standing in the hall Dr. Moreton came down stairs, and, with a pleasant greeting, passed on into the dining-room. There was something in the doctor's manner, notwithstanding his urbanity, which was very annoying; but Esther's mind was diverted therefrom when Mr. Sterling informed her that he was going into the country that afternoon to call upon one of his sick parishioners.

"I wish you would go with me, Esther," he said pleadingly. "I have made a great mistake—one which may follow me throughout life. I shall feel better if I can talk it all over with you."

Esther promised to go, and she sighed as she turned away, for she knew well enough that the preacher's burden was a heavy and grievous one, from which a lifetime of strenuous effort might never wholly free him.

Unfortunately for Frederick Sterling and Esther Raymond, Dr. Moreton, stepping from his room into the hall, had seen their affectionate attitude. And the doctor proposed to lose no time in reporting the matter to Harrison; for the doctor was himself in love with Esther and he entertained a wholesome fear of Harrison as a rival which he did not feel for the preacher, and he deemed it advisable to weaken Harrison's confidence in the young woman.

"Esther and Sterling are too good to go far astray," reasoned the doctor, "and if they should fondle each other occasionally that may be a sort of religious exercise and no harm need come of it. I can take care of Sterling easily enough, and then, if I can get rid of Harrison Masters, I think I can induce sweet Esther to become my wife. I am without doubt the handsomest man of the three, and few women can resist me when I get down to business. Esther is not rich, but her face is a fortune and her disposition is more precious than a gold mine. I don't have to marry a fortune, anyway—I think I can earn a good living by plugging teeth."

But it was not necessary for the doctor to report to Harrison what he had seen in the hall in order to make the young lawyer feel very miserable. Harrison had himself passed a restless night, spending the slow-moving hours in consid-

Sterling said no more and the doctor relapsed into his usual meditative mood.

The road was blocked with vehicles, however, and Mr. Sterling found it impossible to proceed on his journey until after the passage of the train and the dispersion of the bride's friends. He sat in the buggy with his eyes fixed on the spot where the bride and groom were supposed to be, an unwilling witness of Hamilton Southey's triumph and happiness. The only glimpse of Winifred he had was as her husband assisted her up the steps into the car. Then a vision of superlative loveliness passed before his eyes for an instant, and after that he saw and heard no more—he heard not even the rattling of rice or the farewells of friends. He was in the arena of his own heart, in a desperate conflict for the victory over self.

It was late in the afternoon when the preacher and the doctor arrived at Mr. Menniford's, bringing comfort and hope unto all the household. Mr. Sterling surveyed the interior of the house with much satisfaction and wondered how one woman could effect such a transformation in so short a time. There were but two rooms in the house, but the indolent husband had suffered these to become exceedingly filthy. Now the floors and windows were clean, the scanty furniture was arranged to the best advantage and the sick woman's bed was in order.

The children, though still ragged, were greatly improved. It had been demonstrated that there were pink cheeks underneath the veneering of soil and grease which had been removed by Esther's vigorous use of water and soap. Even Mr. Menniford, after his work in the garden, had washed himself and combed his hair and now was looking at least half way respectable.

And so it came to pass that there was medicine for the sick woman and also appetizing food such as she had not tasted since the commencement of her illness, and not for many a month before that time, for that matter; that there was a bountiful supper for all, consisting of wholesome, well-cooked food, neatly disposed on a freshly scoured table and prodigally apportioned by the hands of a lovely woman; and that, when the meal was finished, there was hope in the heart of the wife and courage in the heart of the husband and merriment in the hearts of the children. The members of the family were now prepared for the reception of spiritual food, and Frederick Sterling produced his pocket Bible and proceeded to read words of cheer and hope, and then knelt at the bedside of the sick one and prayed with a fervor and self-forgetfulness which lifted the hearts of all a little higher than sublunary things. Good Dr. Fentem was not a believer, but his eyes were as hazy as his meditations at the close of this service. He was forced to admit to himself that Mr. Sterling, whom he had not known and whom he had therefore misjudged, was a man of many admirable traits, even if he was a minister of the Gospel. Esther knew that the preacher had paid his own money for the food for this family and she thought that if ever there was a saint on this earth in human form that saint was known by the name of Frederick Sterling. The preacher knew that Esther's busy hands had wrought this wonderful change in the house and its tenants, and he thought that if ever there was an angel on earth, that angel bore the name of Esther Raymond.

The time for going home came at last, and the problem was presented whether or not the three could ride together in a single-seated buggy, and three solutions of the problem were tendered—the doctor said he would walk, the preacher said he would make two trips and Esther said she would not go home until Mrs. Menniford was better or had other company. Neither of the two questioned the propriety of Esther's resolution, and each of them mentally commended her for an exalted, self-sacrificing sense of duty.

Esther remained for several days, at the end of which time Mrs. Menniford was very much better, and Esther's place was taken by one of the neighbors. Mr. Sterling continued to bring food for all, and clothing for the children, as the necessities of the case seemed to require. These charitable deeds were quietly wrought, and few, save those members of the church who contributed food or clothing, ever

heard of Esther's and Mr. Sterling's kindness to the Menniford family. Dr. Fentem chanced to speak of the matter in the hearing of Reuben Masters, whereupon that gentleman affirmed that Mr. Sterling had not acted from a charitable heart, but for the sake of notoriety, and that Esther's motive had been a desire to please Mr. Sterling. Harrison, hearing the doctor's story, thought not of the good which had been done, but of the intimate relationship of Esther with the preacher in charitable work, and grew more morose and bitter than ever before.

And so the days passed away and some one said, "Winifred has been married one week to-day"; and the weeks passed, and another said, "Winifred has been married two months to-day." And cares and business and pleasure and fresh attractions drove the Masters' wedding from the minds of all except her relatives and a few intimate friends. For a moment Winifred about to be a bride, and for another moment Winifred a bride in fact, had monopolized the thoughts of all the citizens, and then other brides had come forward to attract attention, and Winifred's day was over and her wedding a thing of the past. But the interest in Winifred was suddenly revived when it became known that she would return to Stonington at an early day, in company with her husband, for the purpose of visiting her relatives and friends.

#### JUDSON, JESUS CHRIST'S MAN.

(Continued from page 1200.)

coming in to select the victims who were to be beheaded. They did not know but that their turn might come at any time. It was reported that the white prisoners were to be burned together as a sacrifice or buried in front of the army to insure victory. After eleven months in prison in Ava, Judson and his white friends were sent to another prison in Oung-pen-la, ten miles distant. The governor had instructions to execute them. Instead of obeying his orders he put them out of sight. The sand and gravel were like burning coals under Judson's feet. Soon they were destitute of skin. The unfeeling drivers goaded him on. The man who was tied to him allowed him to lean on his shoulder as long as he was able to help him. A Burman servant gave him his headress. He tore it in two and wrapped it about his feet. The servant carried as much of his weight as he could. Had it not been for this assistance Judson would have died on the way. In this prison he wore one pair of fetters for six months. At night he was made secure as in Ava. The mosquitoes settled by the thousand on his bare and bleeding feet. He was unable to drive them away. His cries caused the guard to lower the bamboo pole, thus enabling him to keep the mosquitoes at bay. While in this prison it was reported that the white men were to be executed the next morning. Judson thought of Burma rather than of himself. He knew the English would conquer and that the way would be opened for the heralds of the cross. He prayed and waited till the hour passed. In the morning the jailer came in and chucking them under the chin told them he could not spare his beloved children yet, after he had taken so much trouble to secure them such fitting ornaments. For two months Judson was a prisoner at large, and for nearly two months more, though released from prison, he was detained in Ava. The affairs of the government became desperate. The British troops were making steady advances toward the capital. Dr. Price was dispatched to negotiate a peace. Judson was sent with him. It was his privilege to secure the release of the last prisoner. As soon as he could he returned to Rangoon. He had been absent two years and three months.

(To be continued.)

The joy of forgiveness is reflected in nature around us. The skies beam brighter, the fields appear of a softer verdure, the song of the wild bird is sweeter, and all nature throbs with delight.

If the Disciple of Christ is not always in an ideal state, he is at least in sight of the ideal and struggling toward it.



# AT THE CHURCH

## THE PRAYER-MEETING.

SILAS JONES.

*Human Fatherhood a Type of the Divine.*

Topic Oct. 28: Matt. 7:7-11; Ps. 103:13, 14.

*The Truest Name for God.*

**T**HE truest name for God in his relation to his creatures is Father,—a name that has Christ's authority. Human institutions have been much relied upon for illustration of this relation; but natural relations, being divinely constituted, are far richer in meaning than institutions of human origin can be; and Christ bids us understand God's relation to his creatures, especially to his intelligent creatures, by the aid of the relation of father and children, which illustrates it better than any other. Transmission of life is the best human analogue of creating, and God's feeling toward his creation is best represented by that of a parent. Father-like, he recognizes his creation as truly his own, and rightfully entitled to his care. Faithfully does he intend the good of that which he has created, and faithfully does he seek it.—W. N. Clarke.

*Honor.*

A true son honors his father. A true father is usually honored by his children. From their parents children learn to have reverence for God. To some people the name father is rich in meaning. Their childhood home was a place of peace and joy. The presence of the father with his family was a source of keenest delight to every member of the family. He always brought good cheer with him. No one doubted that he loved his home or that he was ready to give his life for its protection. To tell children from such a home that God is a Father is to give them the truest thought of God. Unfortunately, there are homes in which the father's presence is not desired. He does not bring with him an atmosphere of faith and love. He is an animal whose appetites are to be satisfied. His children are afraid of him. They feel at ease only when he is away. The children of a man like this may not think it honors God to call his Father. The name does not suggest to them spiritual qualities.

*Training.*

A significant statement concerning Abraham is, "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice." The apostle says, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." The Scriptures do not encourage men to believe that they should have it as their first thought to provide earthly riches for their children. On the contrary, it is heavenly riches that should be sought first. And how shall these be gained except through training? The father who knows his responsibilities gives more thought to the training of his children than he gives to the acquiring of money for them to spend. Is it not reasonable, then, to believe that God's Fatherly care is directed, first of all, to the production of character in his children? Reasonable it is, but we are slow to accept for ourselves the fact that God may withhold from us the riches of this world in order that he may bestow upon us the true riches. We say, If God is our Father, let him show his love for us by making us very comfortable now. Few of us have the single eye which enables us to see at all times what is best for us. We need the faith which relies upon the wisdom and love of the heavenly Father. When the child trusts its human father, it is able to receive benefit from its father's discipline. When we trust our heavenly Father, we shall grow in character by means of the hardships we would avoid

if we could. God wants us to be like himself. To this end he disciplines us. When we know him as he is, we shall not doubt his wisdom.

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

*What the Bible Teaches About Giving.*

Topic, Oct. 25: 2 Cor. 9:6-11; 2 Cor. 8:23, 24.

**T**HE great law of Christian giving is thus stated: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." This is true, in nature. It is just as true in all the great concerns of faith. It is true intellectually, morally, spiritually. We cannot escape this law. There are no exceptions. Nature has no favorites. God is no respecter of persons. There is no such thing as a special work of grace that can prevent the action of this great law of sowing and reaping. It is true—always and everywhere and for all. I think we ought to understand this. It ought to be emphasized in the teaching and preaching services. Our Endeavor Societies need especially to be taught this apostolic law of Christian giving. My observation is that our societies are not taught to give as they ought. We do not give as endeavorers—as Christians—should. Many do, of course; but many more, I am convinced, do not. I feel sure more of our Endeavor Societies fail right here than in any other department of church activity. It is true, no doubt, that many of the members of our societies give regularly through other channels of church work. But it is true—pathetically and provokingly so, sometimes—that the vast majority of our societies fail, as societies, to help, by systematic giving, toward the missionary work and other manifold activities of the Church, as the representative of the Kingdom of God in the world. And somehow I feel that the great Christian Endeavor movement will never accomplish its full mission until as societies we are fully enlisted in the enterprise of world-wide missions.

The apostolic rule of Christian giving is thus stated: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." There is liberty in this. It is distinct from the old tithing system which required one-tenth of all the increase of the fields and flocks and vineyards, besides other first fruit offerings and free-will offerings unto the Lord. "Where the Spirit of the Lord is there is liberty." But it ought always to be added—Where the Spirit of the Lord is there is liberality. The liberty we have in Christ surely is no reason for lack of large liberality. The very fact that the Gospel gives us liberty ought to lead us to give liberally. "The Lord loveth a cheerful giver." But the cheerful giver is by virtue of this very cheerfulness a liberal giver. The word translated "cheerful" means "hilarious." The very thought is of freedom from restraint, or of compulsion, or of necessity. The "hilarious" giver is one who gives out of an abounding heart—freely, gladly, joyfully—"taking joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. 10:34. And then our giving is to show the "proof of our love" before the church and the world. "If ye love me, ye will keep my commandments," the Master says. And these two "proofs" of our love are infallible—right living and cheerful giving. There is no gainsaying the good thus manifest. That which is given out of a good heart, cheerfully, without grudging, and reinforced by a good life, in harmony with Christ's commandments, cannot be denied. The cynic is silenced in the presence of Christlike character and benevolence.



## THE BIBLE SCHOOL

### Lesson 5

### David and Absalom

Nov. 1

Study vs. 1-23. Commit vs. 4-6. (Read 2 Sam., chs. 13, 14.)

**GOLDEN TEXT:** Ex. 20:12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

**LESSON:** 2 Sam. 15:1-12.

*Time.* At least eleven years after David's marriage with Bathsheba. About 1030, according to Ussher's marginal dates, more probably about 980 B. C.

*Place.* Jerusalem and Hebron, about twenty-two miles north of Jerusalem.

#### INTRODUCTION.

The story of Absalom's rebellion is found only in II Samuel. Chronicles, a more purely priestly and ecclesiastical record, makes no mention of it.

Absalom was the son of David and Maacah, born in Hebron, and, according to II Sam. 3:3, the third son of David. Renowned for his beauty, he seems to have been a general favorite. A startling series of events which incidentally reveals the barbarity of the times brought him into opposition to his father. Amnon, the king's oldest son, had violated and disgraced Tamar, his own half sister and Absalom's full sister. Absalom waited two years. Then he had Amnon murdered at a feast to which he had invited all the king's sons. To escape punishment he fled immediately to his maternal grandfather, Achish, king of Gath. Three years his banishment lasted. He was finally recalled through Joab's device by his father, who had all the time been longing for him. And for two years longer he was not admitted to the court and to David's presence. Finally, however, he gained complete restoration. This story is told in full in II Sam. 13 and 14.

The experience through which Absalom had passed, his violent revenge, and his banishment from favor, seem to have preyed upon his mind. He secretly became his father's enemy. His personal vanity and his known popularity led him further. He sought to displace his father on the throne of the kingdom. His plot is described in the lesson.

Two facts are to be noticed in connection with the plot. First it was the unwise and unjust mingling of leniency and partiality with severity and punishment which gave Absalom at least the occasion for his revolt. Second, a very considerable dissatisfaction must have prevailed in Israel against David or Absalom could not have gained the support of so much of the nation, including some of its most skillful leaders. Throughout the whole account David is not entirely free from blame, though justly the great guilt and opprobrium rests upon Absalom.

#### EXPOSITION.

##### I. Absalom's pride. (1-3.)

(1) *After this.* The incidents of the previous chapter, recounting the return of Absalom to the court from which his murder of his brother Amnon had compelled him to flee. *Chariots and horses.* Absalom was the oldest surviving son of David, and counted himself as the successor to the throne; but he was impatient of David's prolonged life and wished to reign in his father's place. As a means to this end he began to surround himself with the marks of royalty, such as horses and chariots, so that he could secure public attention as he went through the streets of Jerusalem. *Fifty men.* It was the custom of kings to have outrunners to go before their chariots and clear the way. This custom Absalom follows. (2) *Rose up early.* This now became his custom. Instead of being a leisurely young man, he applied himself to the arts of winning the public. *The way of the gate.* Where every one coming into the city would have to pass him. *A controversy.* A better word is "suit." The king was both a ruler and a judge, who decided cases which were brought to him from the smaller courts of the country towns and villages. *Of what city.* Whenever a man came by, Absalom saluted him and inquired his name and residence. *One of the tribes.* The man's answer would be that he lived in Ephraim, or Judah, or some other one of the tribes. (3) *Thy matters.* The prince, who was trying to gain the confidence of the people, inquired into the cause of the man's visit to Jerusalem, and assured him of the justice of his side of the dispute, whatever it was. Probably if the man having the contrary side of the lawsuit had come along next, he would have told him that his cause was the right one just the same. He thus flattered all who came. *No man deputed.* Absalom, without seeming to criticize the king, his father, thus made it apparent that it would be difficult for those who sought justice to receive it as things then were. This was his adroit method of making everybody wish that he who had showed so much sympathy could be king in place of David.

##### II. Absalom's Deceit. (4-6.)

*Made judge in the land.* This remark of Absalom's was intended to show that he did not wish the kingship, but only to be made judge over such causes as the people might present. He was shrewd enough not to openly express his treasonable plans. *I would do him*

*justice.* This was the very way to gain the good will of the people and make them wish he were exalted to the place of power. (5) *To do him obeisance.* Those who passed through the gate would naturally bow before the son of the king. *Put forth his hand.* But Absalom surprised the people by greeting them in a friendly and affectionate way. *Kissed him.* This was the method of salutation between equals; so Absalom made each man think he was especially honored. (6) *To all Israel.* It will be seen that Absalom must have used every effort to gain popular favor. The people knew he had been banished from the court because of his quarrel with Amnon, but Absalom's show of friendliness disarmed their prejudice and made them love him. *Stole the hearts.* It is quite clear that Absalom was playing a part. He did not love the tradesmen and farmers who came in through the gates of Jerusalem, but he wanted to be king, and this was the means of gaining his purpose.

##### III. Absalom's Rebellion. (7-12.)

(7) *Forty years.* This is clearly a mistake; probably four years is meant. Such mistakes are not strange considering the changes that the transmission of the Old Testament documents must have brought. *Pay my vow.* This was a sacred thing, and such a request could not very well be denied. *In Hebron.* Of course Absalom had made no such vow, but he wished to get away from the court upon a reasonable pretext, and Hebron was a good place to have his friends assemble to begin his rebellion against King David. Hebron was directly south of Jerusalem, about half way toward Beersheba. (8) *Geshur in Syria.* It was to this town that Absalom had fled when he was compelled to leave Jerusalem (II Sam. 13:37-38). *I will serve the Lord.* Such vows were common in the time. That which one greatly wished he would request, pledging himself in return to some definite act of a religious character. (9) *Go in peace.* David suspected nothing. He was more and more withdrawn from public life into the quiet of his palace. He received Absalom's request as the expression of a wish to perform a pious duty. (10) *Sent spies.* As soon as he had left Jerusalem he notified his friends regarding his plans. *All the tribes.* This shows that he had not only been making friends at Jerusalem among the people who came to visit there, but that his friends had been active in his behalf throughout the country. *The sound of the trumpet.* This was the prearranged signal which was taken up from one hill to another by his friends, until the whole land had been roused by the sound. *Absalom reigneth.* This was to be the watchword of the uprising. The prince and his friends counted on his popularity to do the rest. (11) *Two hundred men.* Absalom seems to have made his plans both in Jerusalem and elsewhere. He intended to draw away as many friends as he could from the capital. *In their simplicity.* These men were invited on the pretext of going with Absalom to a feast at Hebron, knowing nothing of his treasonable plans. He trusted to his influence over them to win them to his cause when once they reached Hebron. (12) *Athithophel.* This man was David's chief adviser, who, however, was at this time absent from the court, and not on the most friendly terms with David. It was a good stroke of policy on Absalom's part to get this counselor of his father's as his own adviser. *Giloh.* A town in the highlands of Judah. *Offered sacrifices.* This may refer either to Athithophel or Absalom. In the former case it signifies the importance of the summons which would draw away a man from the celebration of sacrifices. *Conspiracy was strong.* The plans had been carefully made, and the numbers with Absalom were increasing by the constant arrival of his friends from other towns. The situation of King David looked desperate.

#### ILLUSTRATIONS.

*The sins of the fathers.* "I have spent an hour to-day with Jones' father," said a college president in a formidable case of discipline. "I have conceived a better opinion of the son after meeting the father." And the experience is repeated year by year. Five minutes or two minutes with a father or a mother may reveal the secret of a young man's failure or misconduct, and may fill the heart of an administrative officer with infinite compassion. "You say he gambles," says a loud, swaggering father; "well, what of it? Gentlemen always play cards."—Briggs, *School, College, and Character.*

*Parental apologies for sin.* "Boys will be boys," is a cover, not merely for thoughtless exuberance of lively young animals, but for selfishness, trickiness, cruelty, and even vice. I wonder at the rashness with which respectable men talk of wild oats as a normal and on the whole an attractive attribute of youth; for the wild oats theory of a young man's life, when seen without its glamour, may mean awful physical peril, disingenuous relations with father and mother, and dishonor to some girl, as yet perhaps unknown, who is going to be his wife. Yet parents, whether by precept or by example, or by mere personal ineffectiveness, or by dullness and neglect, encourage the very disingenuousness which is exercised against themselves.—*Ibid.*

*The right to rebel.* We condemn the rebellion of Absalom, we justify the resistance of Judas Maccabeus, Cromwell, and George Washington to the established government. The cynic says the only difference is that Absalom failed and the others succeeded. Is that true? Hardly. Absalom did not represent the better elements in Israel. His triumph would have been the misfortune of Israel and of the world. The rebels whom we praise are those who struck blows for progress. They did not consult self interest, and they knew the signs of the times.

*If I were judge.* So speaks the politician out of office. Give him an office and all the evils of society will be corrected immediately. Sometimes he deliberately lies, but often he is simply ignorant of what a man in office can do.

## HOME AND THE CHILDREN

### Be Pleasant.

We cannot, of course, all be handsome,  
And it's hard for us all to be good.  
We are sure now and then to be lonely,  
And we don't always do as we should.  
To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant  
If we make up our minds that we will.

And it pays every time to be kindly,  
Although you feel worried and blue;  
If you smile at the world and look cheerful,  
ful,

The world will soon smile back at you.  
So try to brace up and look pleasant,  
No matter how long you are down,  
Good humor is always contagious,  
But you banish your friends when you frown.

—The Conductor.

### Coral Reef Islands.

"Don't forget junior meeting this afternoon, son."

"Bother!" exclaimed Hugh, stopping short in a full tilt he was making for the front door, "I was just going off to practice ball with the fellows."

"Take the fellows to the missionary meeting with you."

Hugh shook his head. "They won't go; Tom Knox says it is silly to think we shavers can do anything worth counting in such a big work; he says it's like throwing a pebble at old Jump mountain expecting to upset it."

"Ask Tom if he ever heard of a famous pebble that flew from the hand of the shepherd lad," suggested Hugh's mother, but the boy went off grumbling, before she had time to add the promise about how we might remove mountains. She knew Hugh would go to the meeting; he might grumble about it; he often did; but the sense of duty was strong in that young life; it beat in his pulse, with the blood of God-serving parents, for generations back.

Sure enough, when Mrs. Clark called the roll Hugh answered to his name, and went up with his company to put his bit of silver in the money box. There were questions and answers about mission work and missionaries; psalms sung, verses read, and then the leader asked the boys to listen to this little story.

"I didn't make it up myself," she said; "it is a true story, and I got it out of a Sabbath school paper."

"Once, a long time ago, there were great, wide, empty places in the Pacific ocean, where no land was, and the great World Builder said there must be islands planted there, for trees and plants, for birds and animals, for men and women."

"So he called to the tiny little creatures in the South Seas (men sometimes named them zoophytes, or coral insects) and said, 'I want you to build me seven islands; two here, two here, and three in another place; some may be large, others small; but they must all rise high enough above old Ocean's swell to let trees and plants grow on them, and animals live there, and presently men and women.'

"Oh! Master," cried the little crea-

tures, 'how can we build anything great? That would be a work for the whales.'

"No," said the Master-Builder, 'whales are too clumsy; besides who would keep the great water free from sea weeds, if the whales came down here to build these islands?'

"But look how small we are!" cried the coral builders; 'no bigger than a pin head.'

"But look how many you are," said the Master. 'Go ahead, let each one do his part, and I will answer for the whole.'

"So the great army of tiny creatures set to work, they fastened their branches on the great rocks in the ocean's bed, and built up the coral, branch on branch, layer on layer, plate over plate, until it reached the water's surface, and rose, foot after foot, above it."

"Then the waves swept over it day and night, leaving in its coral fingers bits of weeds and leaves and stems, which decayed and formed rich earth; also the waves washed seed from many lands to these islands, and cocoanuts, and palms, and ferns, and flowers and vines, made it beautiful."

"How the animals got there God has never told us, but there they are. Of course the winged creatures soon made nests in these fair places, and now there are no more beautiful places in all the world than those coral islands, which God Almighty had built by the smallest creatures that live."

The boys were listening with eager interest to this story; some of them wondered where the sermon came in, for there were no stories told in this meeting without sermons to them.

"Boys, there is a great big work God wants done in the world now," said the leader; "what is it?"

"Bringing all men to the Saviour," answered Hugh promptly.

"Right! Now, if God could use tiny zoophytes, no bigger than a pinhead, to make whole islands, what can he do with boys much bigger than pinheads, with brains and souls and hearts?"

There was silence in the meeting; the boys were a little shy of this question, so the leader answered it herself.

"Oh! boys," she said, "God can use you to make this great world the kingdom of heaven."

"I wish Tom had been at the meeting," said Hugh to himself, on his way home, "I wonder if I could tell him that coral story?"—Elizabeth Preston Allan, in Youth's Evangelist.

### WHY HE QUIT CHURCH.

Senator Hoar used to be shaved by a colored barber of the name of Dickson, whenever he went to Boston, says the New York Press. One morning he opened the conversation by saying: "I believe you are a member of the African Church in — street?" "No, sah, not at all, sah," was the reply, made with much dignity.

"Ah, I thought you were when I was here last."

"But not dis yeah, sah."

"Have you resigned?"

"Well, sah, it was dis way: I jined

dat church in good faith, and de fust yeah I give \$10 to'ds de stated gospel, en all de church people calls me 'Brud-der Dickson.' De second yeah ma business fell off, en I give \$5, and all de church people dey call me 'Mistah Dickson.' Do dis razzar hu't yo', sah?"

"Not at all; it is very easy."

"Thank yo', sah. Well, de third yeah I feel so po'ly dat I doan give nothin' 'tall fur preachin', en all de church people dey pass me by and say, 'dat old nig-gah Dickson.' After dat I quit 'em."

### Sunshine Somewhere.

Mrs. Phoebe R. Gibson.

There is always sunshine somewhere  
Afar in heaven's blue;  
And many a rift and many a lift  
In the cloud to let it through.

There is always sunshine somewhere  
If we seek it on our way;  
The song that we hear or the word of cheer  
Oft brightens the darkest day.

There is always sunshine somewhere,  
If not in the valley low,  
On the hills that rise nearest the skies,  
We may catch its golden glow.

There is always sunshine somewhere;  
Then why in the darkness dwell?  
With brave heart and strong, O sing the glad song,  
"God livetu and all is well."  
St. Louis, Mo.

### A Case of Neglect.

Professor—Too bad! One of my pupils to whom I have given two courses of instruction in the cultivation of the memory, has forgotten to pay me, and the worst of it is, I can't remember his name.

### BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down, but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it it was a perfect food, so I commenced to use Grape-Nuts with warm milk twice a day, and in a short time began to improve in every way, and I am now much stronger, feel 50 per cent better and weigh more than I ever did in my life."

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true. I have recommended and still recommend the food to a great many of my patients with splendid results and in some cases the improvement of patients on this fine food has been wonderful."

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

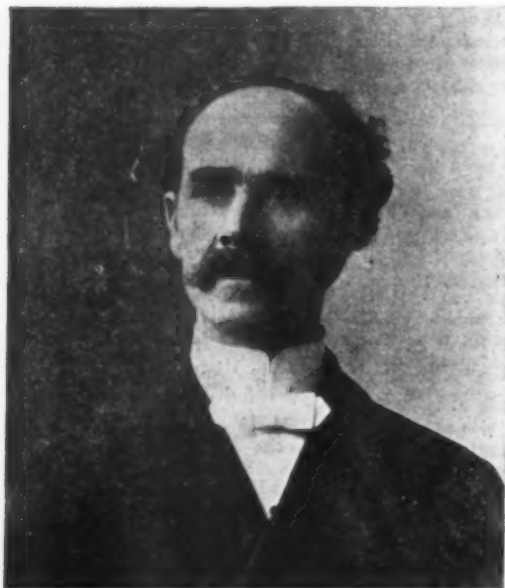
Look in each package for a copy of the famous little book, "The Road to Wellville."

## The Detroit Convention By F. G. Tyrrell

The delegates began to arrive early. Thursday saw several hundred on the ground, and before noon Friday these numbers had swelled to thousands. They

marized in these pages last week. This was followed by the Treasurer's report, by Miss M. J. Judson. The Committee on Literature reported 2,415,000 pages

and needs. C. C. Smith spoke in the time allotted to Enrique Westrup, making a stirring appeal for the sufferers in Jamaica. It was against the rules to take



I. M. McCash.

came from the four corners of the earth, with bright faces and songful hearts, and Detroit met them with open arms. So far as heard from, not a delegate went astray; all were ushered to headquarters in the Congregational church, and thence assigned to their homes.

C. W. B. M.

At the opening session Friday afternoon the Woodward Avenue Baptist church was full. Mrs. Atkinson delivered the President's address, "What do we need? Women, women; money, money." This statement was repeated frequently, in varying form, as reports followed. Miss Mattie Burgess presented the Secretary's report, which was sum-

printed, in addition to the Tidings. Miss Mattie Pounds read her annual report as Superintendent of Young People's Work: One thousand two hundred and ten societies contributed \$26,417, a gain of 41 societies and \$822. The session closed with an address by Miss Anna Agnes Lackey, who is home from India on furlough, after nearly five years of service.

The feature of the session on Friday night was the address by W. M. Forrest, who has spent three years in Calcutta in Bible chair work. He was received with a round of applause. At the close of his splendid address Mrs. Prin-

cess Long sang, "I want to go there; don't you?" and responded to an encore with a similar selection. After the usual announcements, the audience sang, "My Jesus, I Love Thee," and J. H. Garrison pronounced the benediction.

Saturday's program was carried out as announced, except the address of Enrique Westrup, of Monterrey, Mexico, who was probably detained by quarantine. The reports of the various committees were heard with eagerness. The missionaries present were introduced, and spoke briefly—A. J. Dearthick, Berea, Ky., and Prof. F. C. Button; G. D. Purdy and wife of Jamaica, Dr. Olivia Baldwin, Dr. Ada MacNeil, Miss Anna

A. Lackey, Miss Susie Rawson and Miss Mattie Burgess of India. After this highly interesting feature, Mrs. J. E. Powell of Wabash sang, with fine effect, "Christ Is All." Mrs. Jessie Brown Pounds spoke with her usual brilliancy on "The Life Beautiful," the audience sang a hymn of consecration, and J. H. Hardin dismissed them.

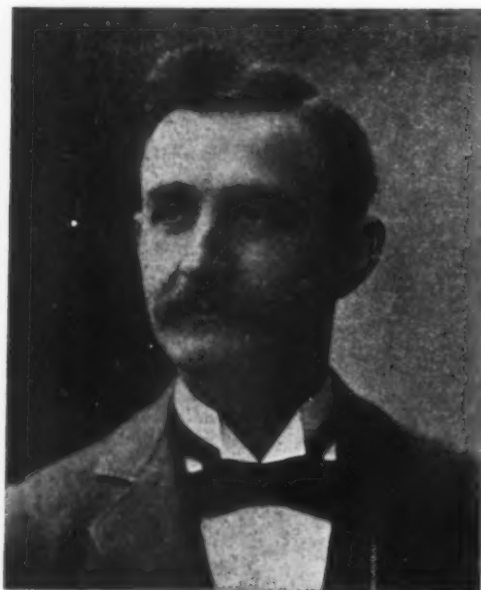
Mrs. J. E. Lediard of Ontario, Canada, conducted a helpful devotional service at 2 o'clock, after which the hearing of reports was resumed. Miss Anna Davidson of Illinois presented the report on the Island Work, showing its progress



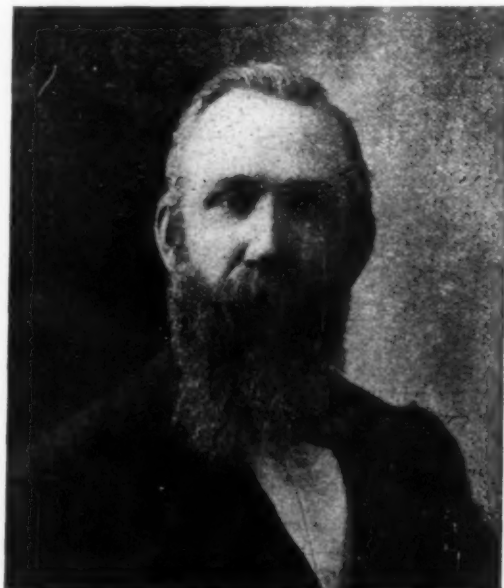
F. G. Tyrrell.

a collection during the convention, but the need was so pressing, the suffering so great, that a motion to make then and there an offering for Jamaica relief was passed unanimously, and \$201.50 cash was realized. After the report of the Committee on Mexico, Miss Mattie Pounds led in a touching prayer for the bereaved family of A. G. Alderman, and for the prosperity of the work, from which he seems to have been taken inopportunely. Mrs. J. E. Powell sang "Somewhere," and responded to an encore by repeating the chorus.

The Nominating Committee reported officers for the ensuing year: President, Mrs. N. E. Atkinson; vice-president, Mrs.



G. W. Muckley.



J. J. Haley.



Effie Cunningham; recording secretary, Miss Anna Gray; corresponding secretary, Mrs. Helen Moses; treasurer, Mrs. M. J. Juason; superintendent young people's department, Miss Mattie Pounds. The report was unanimously adopted by a rising vote and Mrs. Gerould of Cleveland led in prayer for the divine blessing on the workers and the work. The report of the Committee on Watchword and Aim was presented by Mrs. Craig of New York; "Faithfulness, Fruitfulness, Fullness." was adopted as the watchword. The society will aim to enlist 50,000 women, secure subscriptions for 20,000 Tidings and raise \$150,000.

All announcements were made before the last address—a commendable feature. Mrs. Louise Kelley of Kansas delivered the address of the afternoon, her keynote being struck in the first sentence—"The law of all life is growth." This closed the C. W. B. M. convention, except the very hopeful conferences on the various branches of the work, which are to be held Monday, Tuesday and Wednesday mornings.

#### Christian Citizenship.

Saturday night was Christian Citizenship and Christian Endeavor night.

The convention during the day sessions was crowding the large church, so an overflow meeting was provided for in the M. E. Church near by, the two speakers alternating in the two churches, and delivering the same addresses. Frank G. Tyrrell of St. Louis spoke for Christian Endeavor, on "The Twentieth Century Crusaders," and Oliver W. Stewart delivered the address on prohibition. Announcements were made for the Lord's day, and the meeting adjourned. A quartette of young ladies furnished delightful music for these meetings, singing in both churches, and Mrs. Princess Long and Mrs. J. E. Powell sang appropriate solos.

#### The Lord's Day.

Detroit outdid itself in furnishing beautiful weather for the Lord's day. It dawned bright and clear. There was the fragrance of autumn and the tang of the frost in the air. Most of the evangelical churches had offered their pulpits for our preachers, and the reports are uniform in regard to large audiences and eloquent sermons. We seriously question whether any other body can show a larger group of strong thinkers and vigorous preachers than the Disciples of Christ. Every man was on his mettle, and his friends were present to encourage and help.

At 3 o'clock in the afternoon there were three communion services held, in the Baptist, M. E., and Congregational churches, near together on Woodward avenue. They were all full, and in all there was the same sweet spirit of devout worship. As Dr. Garrison expressed it, "These are the 'heavenly places' of which the Scriptures speak." At the Baptist church, where the writer attended, C. J. Tanner presided, assisted by J. H. Garrison, F. D. Power, Burris A. Jenkins and Z. T. Sweeney. There were twenty-eight deacons to serve the vast audience, and the entire hour was most delightful and refreshing. Mrs. Philpott sang at the close, "The Man of Galilee." A brief statement was made by Dr. Garrison, explaining the custom of taking an offering at this service for the fund of ministerial relief, and then the gifts were received. The amount is not yet reported.

## Extracts from Addresses

### Our Indian Possessions.

W. M. Forrest.

A few years ago much was said about expansion. Our brotherhood has possessions abroad circling the globe. There is no room for two opinions as to the expediency and righteousness of this kind of expansion. The voice of history cries aloud that the church which will not go forth in the strength of the Lord to conquer his foes shall in the weakness of its own selfishness be overcome by them.

We must content ourselves with a very inadequate presentation of the condition of one broad land wherein our infant work insistently calls for enlargement. And that land is India. Our mission work in India is not yet a quarter of a century old. The representatives of both the C. W. B. M. and F. C. M. S. entered India together. They found no part of the land more needy or more accessible than the central provinces. Hurda and Bilaspur mark the beginning of our work and are both well equipped and successful stations to-day. From them, as centers, the light of the gospel has radiated, reaching not only the neighboring villages, but extending to distant places that have, in turn, become centers of light to wide regions round about. But almost every station is undermined, on every hand are broad districts unoccupied and needy. Only an overmastering faith in the power of God, and a steadfast hope that their brethren at home will send them reinforcements, enable the missionaries to continue their work.

In the name of all the missionaries in the empire, the appeal has gone forth to the churches of Europe and America for a fourfold increase of workers to give them a modest force of one man or woman to every 25,000 of the perishing people. Nine-tenths of India's 300,000,000 people are practically untouched by the gospel. In the face of this great task and urgent appeal it is time for us to adopt a statesmanlike policy towards India. The field is dead ripe. The people are in a plastic and transitional state which cannot long continue. It is now or never, not alone for the millions soon to perish, but for the country soon to settle down to a new life. It is the fullness of the times in our own history. Glorious achievements at home and great victories abroad should give us courage. Our undeveloped resources in men and money lay upon us a heavy obligation. If all the past is not to prove vain, our numbers to dwindle, our plea to degenerate into an empty profession without performance, we must do great things for India. Let us begin now the expansion that will enable us to meet at our Centennial celebration with rejoicing, and crown the century with victory.

### The Work for the Children.

Miss Anna Agnes Lackey.

"The child heart beats the same in heathen lands as it does here, though the sympathy and love as found by a child fortunately born in our civilized community is an unknown factor in their lives. They are brought up to steal, lie and deceive. India is a homeless land. Though the families may be existing in huts, which can in a sense be compared with the 'home' of the occident, the conditions differ widely. The little bod-

ies must bend before horrible idols and the little hands give offering.

"As diseased children predominate, and medical treatment, until the advent of the missionaries, was unknown, the torture to which the poor little ones are submitted are the most horrible. A weak, puny child is frequently burned with white-hot irons, 'in order to drive out the devils of disease.' The reigning conditions, however, are chiefly due to poverty and superstitious ignorance, more than to wilful neglect, as the parents love their children in their own way. A girl must not remain unmarried, according to their belief, and as the marriage ceremony is one of the most gorgeous and expensive happenings in the Indian's domestic life, a female child when born is hailed with general lamentation. The child is married regardless of love existing between her and her child husband, and in most cases she does not know whom she is to marry. In her childish way she loves her gorgeous dress and the 'music' of the tom-toms, and in a few, fortunate instances she is loved. But I have seen many a dear little child wife bearing the hot iron, the usual instrument used by the husband for punishment. Other times they are starved. When the husband dies the child widow is left to become the most hopeless being extant. She is cast off and, if not rescued by the missionaries, is compelled to live a life of shame.

"Frequently when I entered the native dwellings I was met by the suspicious stares of the gray-haired, hardened mothers. They listened to me, but evinced no desire to have me remain longer than they could help. Their taciturn manner is not, however, shared by the children. As they are not permitted to hear the missionaries speak, they attempt to catch pieces of the conversation through cracks in the door or window. They eagerly drink in the tidings of the Savior who loves them and will lift them up from idolatry. Frequently they run away at their peril to come to us to hear more of the great spirit who does not believe in hot irons and nasty looking idols. Any one can imagine the sensation of some lone child walking aimlessly from her filthy home, who encounters the cosy-looking cottage of the missionary, where nothing but compassion and sympathy reign. One of the many native women who row assist us in India is doing so under the constant fear that her brother will catch her and burn her eyes out so she can not see the Bible. Whenever you meet a native woman showing signs of refinement and manners, simply ask her where she got them. She will answer: 'From the mission.'"

### Significance of Our Woman's Work.

Mrs. Louise Kelley.

The law of life is growth. The emergence of woman from the obscurity of ages and her recognition as a potent factor in the evangelization of the world answer the longing of many aspiring souls yearning for larger life and increased usefulness.

Standing to-day at the twenty-ninth milestone of our missionary history, we are graciously permitted to read what God hath wrought, both in the church

and in his world, through the gentle touch of woman's hand under the guidance of the Spirit of God. In the Orient as well as in the Occident, woman is entering her inheritance of service. The sphere of her influence is becoming world-wide in its scope. In view of our increased opportunities we must study to become more efficient in our service. Beneath the machinery of our organization we must discover the secret dynamo which energizes the whole or our connection with it will clog its progress. "Not by might, nor by power, but by my spirit," said the Lord of Hosts. This reveals the hidden source of all our success in the past and the foundation of our hope for the future. Our dull, powerless lives caught up and vitalized with the divine life, and sent forth to impart life to others through his power working in us. Our scattered forces must all be vitalized before we are ready to do our great work.

May the spirit of love so clarify our vision, purify our motives, exalt our ideals, there shall seem but one gift worthy to lay at the feet of our Lord; the fragrant gift of our love. Thus shall we find the secret of life. "For love is life, and they who do not love are not alive. But every soul that loves lives in the heart of God and hears him speak."

#### Christian Philanthropy—A Vision.

Geo. L. Snively.

In Matthews' Gospel is recorded a great commission that justifies our missionary and church building societies and all their endeavors to preach the everlasting gospel and to establish regularly assembling congregation at home and beyond the seas.

On every page of holy writ is a word or a record spelling out another great commission, not so generally observed, but not inferior in authenticity, authority or sacred significance to the world, the church and the redemption of man.

If on that Galilean mountain Jesus said, "Go, teach, preach, disciple," he also on mountain and in valley, in city and wilderness, living and dying, by precept and example, said: Go, do good unto all, by loving ministry glorify my Father, sanctify my church.

The apostolic church was not disobedient to their great commission of love. No member accounted what he controlled as his own so long as a brother lacked. Very early a committee of seven was appointed to systematically administer to the poor and needy. The church was soon renowned for its practical benevolence. "See how these Christians love," cried astounded heathen of that hard age. They finally refused to torture those who seemed to live only to love and serve and to honor their God. When persecutions ceased it was everywhere known that the gospel of the helping hand had placed the laurel wreath of victory on the fair young brow of the church.

Our National Benevolent Association is seeking to restore this great commission of love and helpfulness to the church. Without it there can be no church of Christ—this restoration movement will fail of its high purpose. We covet the sympathy and help of all, therefore, in our ministries to old age, the helpless orphan and the friendless sick. We believe that in their frail hands they will bring greater and truer wealth into the church than we shall ever offer on the altars of Christian benevolence.

#### Greater Things for Church Extension.

Geo. W. Muckley.

To insure greater things for church extension we must first have a greater fund. When this fund was started fifteen years ago, it was thought by some of our wisest men that \$100,000 would be a sufficient permanent church extension loan fund. But when that point was reached our work had so expanded that the quarter million mark had to be reached by the close of 1900. Having in mind still greater things, the cry went up for a "half million by 1905" and at Omaha last year "a million by 1909." We report \$390,000 in the fund at the Detroit convention, with 741 churches built since the beginning. Three hundred have paid back their loans in full and \$300,080 have been paid back in returned loans and interest since 1888, when the work was begun.

Some of the greater things done by church extension are:

1st—The raising of nearly \$400,000 of a permanent fund clear of all expenses.

2nd—The building of 741 churches that could not have been built except by our aid.

3rd—The improvement of our church architecture by our catalogue of 150 church plans with rules and warnings for building committees.

4th—We are helping to clear up church titles all over the country.

5th—We have stimulated congregations to build that would not, otherwise, have had the courage.

Some of the greater things we want to do are:

1st—To have a fund large enough not only to promptly compass the legitimate demands for aid to complete buildings, but, in addition to that, go into new territory and lead the way by purchasing lots early in the history of growing towns and cities.

2nd—More building of churches must go on in smaller towns to purify the stream that feeds our cities.

3rd—We must build more churches in cities, great and strong, that will catch and turn in the proper direction and save the streams of population constantly flowing into our cities.

These times are pregnant with opportunity because of the flood tide of prosperity in our land and because Christian unity is the one subject dearest to Christian hearts.

Our plea has had struggles in the past. The present times favor it. The future grows brighter the farther our eyes can see. Let us renew our strength and mount up with wings as eagles; run and not weary, walk and not faint.

#### Boys' and Girls' Rally Day.

H. D. C. McLachlin.

Boys' and girls' rally day, he said, is concerned with the two most vital functions of church life—Sunday school and missions.

It has not had its fair show of support as statistics prove; which is of a piece with the general policy of afterthought towards home missions. This lopsidedness must cease. Rally day is of great pedagogical value. It is teaching the future church the habit of giving; and that in the most scientific way, through exercise and interests adapted to the child mind.

Its spiritual value for the child lies in its being a technical school of sacrifice;

and for the cause, in that it is the "promise and potency" of a sacrificial, and, therefore, conquering, church. Moreover, it is a plea for our plea, and should be made an occasion of instruction in "fundamentals."

Patriotically viewed, it is a school of Christian patriotism. The children must be trained to associate Christ and country as inseparable parts of one content of thought. Finally, observe rally day because the future must be pre-empted for Christ. To the crossed flags on the banner designed by Rev. S. M. Johnson should be added the figure of a rally day child holding them in its uplifted hands.

#### The Memorial of Our Lord.

H. A. Denton.

Text: "This do in memory of me."—Jesus.

This memorial service in a communion. It is a mutual fellowship of sorrows and joys, failures and successes. These we all live over as we sit in meditation around our Lord's table in our Father's house.

It is a memorial of remembrance. "As oft as ye do this, ye do show forth the Lord's death till he come again." "This do in memory of me." As we sit here in meditation, sacred are the memories that come trooping back over the hills. I hear the hymns of long ago they used to sing at the Lord's table. Faces of other days come back for this sacred hour—faces of those we have loved and lost awhile. Those eloquent ministers we used to hear when we were children, receiving the Kingdom largely by impression, are here in this holy hush. The scenes of that time when first I broke the bread and took the cup in memory of my Lord comes back. Precious hour! The first time in my Master's house I could say, "My Savior." May neither height, nor depth, nor things present nor things to come, be able to separate me from memories of that day.

But beyond all these memories, yet in perfect keeping with those of the sacrificing servant, is the thought of the sad experience of the Master, beginning with the "This night one of you shall betray me," and ending with the "It is finished" of the cross. How far that is in fortitude, in pathos, in forbearance, in anguish, in loneliness, we will never know this side of the boundless sea.

This is the memorial of a sacrifice, not a sacrifice. That sacrifice was made long ago by the Lord. It was made once for all. We do not make it over. We only keep it in memory. It is, then, the memory of the most absolute sacrifice ever made. Celebrated upon the weekly return of that day of his victory over all the powers of death and the tomb, it becomes the perpetual symbol of the sacrifice that saves and enriches the maker.

#### Tendencies Toward Christian Union.

Alfred M. Haggard, dean of the College of the Bible, Drake University, Des Moines, Ia., spoke upon powers which make for Christian union. Those who heard him can have no doubt that he believes most heartily in a visible union of God's people, though he modestly admitted that he did not profess to foretell just how God would bring it about. He believes that more of it is here than most people think. The outline of his thought was as follows: First, the na-



ture and genius of the eternal kingdom is incompatible with divisions, but a power making for union. Second, the gospel of the kingdom properly understood is another such power. Third, the needs of the kingdom on earth call powerfully for union. He emphasized the needs as felt by all philanthropists, by workers on the mission fields, by Christian business men and by American educators. Fourth, Christ, the king of the kingdom, was presented as the one in whom all the other forces reside and the one from whom they derive all their strength.

He referred to the union between the various young people's societies as proposed at Denver and pronounced by Dr. Berry at Detroit, "Impossible." "Impossible?" said Dean Haggard. "Not till the spirit of Jesus Christ has gone out of every man and woman in the B. Y. P. U., the Epworth League and the Y. P. S. C. E. By the authority of the word of God I deny that word, impossible. It is in rebellion against the nature and genius of the kingdom."

He presented the gospel as ultimate perfection in morals equal to that of Christ and the implanting of the power of eternal life to bring believers up to this perfection. Such salvation, he declared, could not be found in theologies, in philosophies or given by churches. Christ alone is able to give it. "For the realms of salvation this gospel is the center of gravity.... Such a gospel is a magnetic pole to which every soul must turn.... All who come to him, all who are born again, all who are in the kingdom of eternal life and its power, all these are brethren. They are one in Christ Jesus. Such a gospel must unite, but it cannot divide."

Perhaps the strongest section of this address was that upon the needs of the kingdom as felt by "America's splendid army of educators." This earnest man from a western school sees educators in general striving to stay the ever-increasing tide of crime. Criminals are mostly young. Punishment for crime is not enough. Preventive measures must be taken. Education is a preventive power. "Neglect of the spiritual and moral faculties is the most dangerous neglect. The Bible is the very best text-book in cultivating these powers. But the Bible is ruled out of the schools by law." Because our constitution was framed expressly to fit the separation of church and state. Why separate church and state? Denominationalism made a united political organization impossible without such separation. So we took the Bible out of the color schools, where it had been for almost two hundred years. We made it impossible for state schools to give a perfect education to any one. We gave the highest part of human nature over into the hands of untrained teachers. We robbed those teachers of all time for their great work save one hour once in seven days. We allowed these schools to sink so low in public estimation that their attendance was nothing compared with the public schools. In our towns and cities we divided them up in defiance of all laws of good equipment or of reasonable success. Instead of sending denominationalism to perdition this Christian (?) nation is sending to perdition a larger and larger number of its boys and girls." Dean Haggard predicts that this army of teachers will yet

"bring against the awful tide of crime the law of a united state and the moral and spiritual power of a united church."

#### The Needs of China and How to Meet Them.

W. P. Bently.

He spoke in part as follows: The profounder needs of China are indicated by the crisis which is upon her. This crisis is intellectual and spiritual. The first is being met by literary and educational efforts; the latter by evangelism. China needs a symmetrical mission work, with proper emphasis. Present conditions require emphasis on three departments of work—literary, educational and evangelistic. China's cry for Christian and general knowledge is truly pathetic. She needs a hundred gifted men for this work alone. The educational crisis in China is one of the most momentous in the history of the race. The new education for one-third of the children of the world ought to be saturated with the spirit of Christ. Here are wondrous, perhaps matchless, opportunities for the preacher. Millions have never heard of Jesus, while thousands are pressing into the kingdom. For Christians to-day China is but another name for opportunity.

#### The Work in Japan.

Miss Bertha Clawson.

"Japan," she said, "has made great progress, but think not that she is yet a Christian nation. I want to burn this one thought into your hearts to-day, Japan needs the Gospel. If you could be transported in front of the great Asakusa temple at Tokyo, idol worship would mean something to you. They worship objects animate and inanimate—objects the very mention of which would cause a blush of shame to creep up to the very roots of your hair.

"Is it not a hopeless task? you ask. Yes, if we must depend upon ourselves or upon the arm of man for victory. No! If we hold fast with unwavering faith to the strong hand of our God. Were it not for faith in God no Christian could live his life in Japan. Think what it means to try to change the habits and customs of centuries. Time means nothing to the oriental mind. Just imagine our beloved, busy, bustling, business-like Pro. Rains working in such environment. He endured three weeks of life in Japan, which recalled to his mind the little poem from Kipling:

"It will not do for the Christian soul  
To worry the Aryan brown,  
For the Christian riles,  
And the Brown man smiles,  
And it weareth the Christian down.

"And the end of the fight  
Is a tombstone white,  
With the name of the late deceased,  
And the epitaph clear:  
'A fool lieth here,  
Who tried to hustle the East.'"

"We need an educated Japanese ministry. We need a school for girls. The opportunities are boundless. The students in the government schools hear the word gladly. At the Fifth National Exposition of Japan, a Union Evangelist Hall was erected. Many thousands wished to learn of Christianity. Perhaps many think that the missionaries have a most delightfully easy time. A story was told me recently of a negro man who

was trying to obtain his freedom during the Civil War. A master on a neighboring plantation took him to task for wishing to leave so good a home. He said, 'Sam, isn't your master good to you?' 'Oh, yes, sah,' said Sam. 'I hain't no fault to find with his goodness.' 'Well, didn't he see to it that you always had plenty to eat and wear?' 'Oh, yes, sah; there was nevah sich a good mastah. We allers had plenty to eat and to wear.' 'Then why do you wish to leave him?' I wouldn't leave him. I would stay with him,' to which Sam, with the light of liberty shining in his eyes, replied: 'Boss, the situation with all of its advantages am open to you.' There are countless numbers of wonderful, exalted situations open to you with all of their priceless advantages. God give you the courage to perform the duty you know to be yours."

#### The Chief Work of the Church.

W. J. Russell.

The chief work of the church is missionary. This is her one supreme calling. It is not a church of the Lord Jesus unless actually carrying out his divine command: "Go ye into all the world and preach the gospel to the whole creation" (Mark 16:15). This is Christ's program for the church. Back of the great commission is the authority of Christ, "All authority has been given unto me in heaven and on earth." There are no limitations. The church must obey her marching orders. The Lord seeks universal empire and sends forth his army to conquer the world. Men and women have been saved, not for selfish ends, but for service and world-rescue. My brethren, shall we heed the word of the Lord? The soul of a true disciple will empty itself in prayer, in cordial sympathy, in practical benevolence for the salvation of all. Up, then, with the imperial standard of Christ, and let us follow to the conquest of the world. We love the stars and stripes—the sweetest flag that was ever sun-kissed in the breezes of heaven. But there is another flag! It is the flag that bears the stars of Bethlehem, and the stripes—the stripes by which we are healed. Where is our patriotism, our loyalty, in defending this flag and the cause it represents? Never was leader like ours; who hath upon his vesture and thigh a name written, "King of Kings and Lord of Lords." Sitting upon his throne, he waits in expectancy for his church to "go forward." If she obeys, God will give to her unparalleled victories.

#### Christianity Essentially a Missionary Religion.

C. H. Winders.

The great commission, "Go ye into all the world," is great in every way, but greatest of all is the source from whence these gracious words proceed. These words are but the summing up of all that has gone before. Put the truth of the gospel, "God so loved the world," into one's mind, heart and life, and no command is needed. Truth has life and power. The secret of our success is that we have felt ourselves in possession of a great truth—that God loves us—of which the world is in need. If in our hearts' deepest experience we have come to realize its deepest and fullest meaning, we cannot refuse to be a bearer of it to others. It begets within us a heart hunger to help humanity and a consciousness that he who has met the deepest needs



of our nature, the world needs. To the weak, the ignorant, the millions who know not Jesus, I who have received such great blessings am in debt. Professor Clark says: "The missionary impulse depends for its vitality upon the vigor of the Christian life and anything that diminishes this life—such as worldly living or scepticism as to the great spiritual realities—weakens the missionary motive." This means that the Christianity that is not missionary lacks life and vitality. We have spent too much time examining the seed, the commission of the sower and the condition of the soil. Little time has been left for sowing. We must sow beside all waters and trust God to give the increase.

We do not so much need to hear the command of Christ, as to possess his mind and be filled with his spirit. The commandments were needed and are still needed for those who stay in the valley, but for those who will climb the heights and commune with God there is a higher law. We should so come under the influence of his love and life that it becomes our meat and our drink to do his holy will; till we can say with him not only "Our Father who art in Heaven," but "Our brother on earth," in India, China, Africa and the poor negro of our own sunny southland. A church opposed to missions! Think of it! A greater anomaly than an army opposed to fighting.

#### Our Unpaid Debt.

George Darsie.

Ministerial relief is not a charity, neither is it a plea for improvidence in the ministry. On the contrary, it is an act of tardy justice, the recognition of an unpaid and unpayable debt. So far, less than 200 of our 11,000 churches make the offering to it the third Sunday in December. The fund at hand with which to relieve the wants of our battle-scarred veterans of the cross is utterly inadequate. The time has come for our people to awake to their duty in regard to this sacred obligation. It is at once a ministry of honor, of justice, of gratitude, of tenderness and of delicacy. Our preachers and churches who neglect this offering surely know not what they do.

Our grand old heroes can better afford to have it forgotten than can we afford to forget it. It will hurt them far less than it will us. It is no disgrace to them; it is no stigma on their fair name that a people to whom they gave their all should in the day of their infirmities and old age leave them to destitution and want. But it would be an everlasting disgrace and stigma to us. And, brother minister, just so far as you and your church consent to that destitution and want by a deliberate refusal to make an offering for this cause, that disgrace and stigma are yours.

#### Twentieth Century Crusaders.

Frank G. Tyrrell.

Who has not read with eagerness the stirring story of the crusades of the middle ages? Once and again, till seven times, the soldiers of the cross smote the infidels. Contemporary chroniclers declare that in the spring of 1096 more than 6,000,000 people were moving toward the Holy Land. Christian Endeavor is a modern crusade. Its weapons are not carral, but mighty through God. As we plunge into the rich, tumultuous

life of the twentieth century, it is with high hopes for the future of the church, the nation, the world.

The Endeavorers now number nearly four million, and they come to fling their audacious challenge down before all the protean form of unrighteousness and sin; to lay perpetual siege and to lead daring assaults against the defiant enemies of the cross. This crusade is ablaze with moral earnestness.

The fight against the desires of the flesh and the mind, a battle royal, as he well knows who has begun it. They are marching to Bethany and Gethsemane, and by their daily practice of the presence of God, they are saying to the lethargic church, "Faith has yet its Oil-vet, and Love its Gaililee."

It is also a crusade for church life and loyalty—against dumbness, idleness, Pharisaism and sectarianism. It is rescuing the churches from growing indifference and benumbing lethargy. The committee organization covers the entire field, obeying the Scriptural injunction as well as the law of division of labor, "To every man his work."

The sect may die, but the Pharisee himself lives on. He is proud and punctilious, a stickler for forms, skeptical of the redemption of the lost, a pretender, a Sunday sycophant, and an all-the-week imposter. The crusaders are eliminating him and revitalizing religion.

Sectarianism is being undermined by the exaltation of Christ above creed, and by the reverent daily study of the Bible, thus hastening the restoration of the lost unity of the church. These crusaders are stripping off the accretions of speculative theology and translating the Sermon on the Mount into the vernacular of daily life.

The twentieth century crusade is against Mammonism, against social selfishness, against fourteen-story ecclesiastical pride. The crusaders are carrying their resistless moral earnestness into the counting room and the market-place, and getting religion out of quarantine. They outnumber the soldiers of the civil war, that opened a new chapter in human history; the crusaders of the middle ages, who made the world tremble; the vandals who over-ran Rome, and started civilization into new and deeper channels; the present is theirs, and the future shall be.

#### Evangelism—Our Glory and Our Hope.

S. M. Martin.

As long as those words of Divine command remain and they will remain until the end of the world, so long will evangelism be imperative, and its results the salvation of the world to the glory of God. The modern pastor would set "the solitary" were it not for the previous work of the evangelist.

The word "our" in my subject brings me from the records of the first to the last century—to the great work inaugurated by Thomas and Alexander Campbell, Barton W. Stone and their coadjutors. It was the pre-eminent work of Alexander Campbell to rediscover and accurately re-state and publicly defend the great gospel, facts, commands and promises, which were first preached by the inspired apostles and evangelists of Jesus Christ, but which had been obscured by the doctrines, traditions and commands of men. Barton W. Stone and Walter Scott were our first great

evangelists, followed by such men as Benjamin Franklin, Knowles, Shaw and Benjamin Franklin, Knowles Shaw and victories have been glorious in the past. I believe in evangelism—didactic, catechetical, professional, nocturnal, diurnal, eternal—anywhere, any time, any how, in season, out of season! I am sure I do not misrepresent our evangelists when I say we want more and better evangelists, and a wave of enthusiasm that shall carry us onward into a mighty awakening that shall turn the world upside down, "the Lord adding to the church daily such as are being saved."

The Baptists, Presbyterians and Methodists are raising large sums for evangelistic work. The minor denominations, including the Mormons, are striving in the same direction. Shall we, who can snow larger returns for time, talent and money expended than any other, cease or diminish our evangelistic efforts? God forbid! By evangelism we have risen, by it we have grown to a mighty host, by it we have attained whatever success has come to our great movement. There are many gifts to the church; I recognize them, and give them due credit for their work, and I glory in their achievements. These various agencies do not exclude but complement each other.

I recently received a letter from one of our best known preachers in which he says: "I believe we are in a critical period in regard to the work of evangelization. Many of our preachers object to the methods of many of our evangelists and on that account there is danger that they will drop evangelism." Many churches object to the methods of many pastors; now should we drop pastors on that account or just drop their methods? In March of 1902, I received

#### DOCTOR KNEW.

##### Had Tried It Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain and pleasant way out of the coffee habit and all of the ills following and he prescribes it for his patients as did a physician of Prospertown, N. J., one of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place as he and his family had used Postum and found it a powerful re-builder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said. Since drinking the Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

a letter from the beloved pastor of one of our largest city churches, asking me to give him a date for a meeting, to begin on Easter Sunday of 1903. I had conducted a revival in that church thirteen years before, and he said: "Of all the meetings ever held in our church, and we have had many, yours left the deepest impression." "You reached our thoughtful people." In the meantime another evangelist, of whose methods they did not fully approve, held a meeting for them, after which I was asked to cancel the date as there was a pronounced antagonism to evangelism. I did so, feeling that a distinction should be made where there is a difference. The opposition to evangelism has arisen from the disapproval of some of the methods of some of our evangelists. I really think that evangelists will compare favorably with other functionaries of the church.

I have been asked why I do not hold such meetings as Moody and Mills. I think I could if I would consent to deliver a partial message. Much of our unpopularity is due to the unpopularity of the gospel we preach. We are as popular as any until we insist upon obedience as a condition of salvation.

In conclusion I want to say a few things to my fellow evangelists, "whom I love in the truth." You must be loyal to the gospel and not merely to get additions to the church. If our churches did not measure the efficiency of the evangelist by the number of additions he can secure, this cause of complaint would be largely removed. Be careful not to make the impression that you are working merely for numbers to get glory for yourself rather than to save souls and glorify God. The evangelist ought to leave the local minister stronger in the affections of the church and the people than he found him, if possible. And I am sure that most try faithfully to do so. A jealous pastor will eventually "lose out" and so will the jealous, selfish evangelist. Never criticize a pastor while working with him, and do not listen to complaints against him. Let us live and exemplify the gospel we preach so as to leave no room for just criticism. And the past glory of our evangelism will be but the shadow and promise of its future triumphs.

"Go and the Lord goes with you;  
Stay, and you stay alone."

#### Our Duty to the Stranger.

B. Q. Denham.

The "stranger" is with us. The foreign-born among us number 13,000,000 and the children of the foreign-born number 16,000,000. This is thirty-six per cent of our population. The largest influx of foreigners was in 1902, when 648,743 arrived upon these shores. This year they have so far come at the rate of one million per year. In 161 cities of over 25,000 population the foreign-born and their children number 69 per centum of the total. The foreign-born males of voting age outnumber the native born to the extent of 138,000 men in the following cities: New York, Chicago, Cleveland, San Francisco, Detroit, Milwaukee. The children of foreign-born parentage would run these figures up to a much higher percentage. One of the gravest features of the problem is that in the last twenty-two years the quality of our immigrants has greatly changed for the worse. In 1880 Germany, Great Britain

and the Scandinavian countries furnished 80 per centum of the immigration, but in 1902 only 19 per centum. Italy, Poland, Russia and Austria-Hungary furnished in 1880 19 per centum, and in 1902 over 70 per centum of the immigration. This makes our problem graver, for in intelligence, in morals, in religion, in spirit of life, people of the former group are far more desirable than those of the latter group. Thus, briefly, the problem.

Our duty to these foreigners is the same as our duty to any other people: to teach them what liberty is; what our country stands for; to love God; that religion is life, not forms of worship. How may we do this? The public school is our most efficient agent. In the school the children of the foreigners learn our language, gain a truer conception of the difference between liberty and license, learn to love and honor our flag. Every Christian should be an ardent supporter of the compulsory school-attendance law, and see to its enforcement. Social settlements of Christian, educated, sympathetic people are a highly useful factor in solving our problem. The institutional church, touching the lives of these people on the practical, helpful side, is of great value. We should sustain evangelists, speaking the tongue of the foreigner, in the districts where he predominates. Our city churches should sustain visitors of either sex to enter the homes and instruct the people, winning their friendship. Our churches can do much in reaching the children of the foreign-born parentage through Sunday schools. Our American Christian Missionary Society should make appeals for volunteers for our foreign field in America, as does the Foreign Society for volunteers for the fields beyond the seas. This is chiefly a city problem. In our 161 largest cities the foreign-born number 26 per cent of the population, and for remainder of the United States only 9.4 per cent. Our city churches must awaken and be up and doing.

#### Our High Calling in Christ Jesus.

Mark Collins.

We, Disciples of Christ, believe that we are called among God's people to a great work. Three things have been emphasized by us—the authority of the great commission, the duty of Christian union and the necessity of restoring the apostolic order. Have we not often overlooked the essential thing in all this? What is the great commission? Not "He that believeth and is baptized shall be saved"—those are the terms of pardon—but "Go into all the world and preach the gospel to every creature." "Go disciple all nations." We talk about Christ's prayer for union, and emphasize union as the end, but the end for which Christ prayed was "that the world might believe in him. The restoration of the ancient order of things is a consummation devoutly to be wished, but a restoration of the ordinances of the early church without the spirit of that church, which was the spirit of missions, would be a mockery. Let us not mistake our high calling, but let us make our calling and our election sure.

#### When Tired Out

##### Take Horsford's Acid Phosphate.

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A tonic that permanently benefits.

Fifty Years the Standard



**DR. PRICE'S**  
**CREAM**  
**BAKING**  
**POWDER**

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO.  
CHICAGO

#### The Jamaica Relief Fund.

C. C. Smith.

There is cause for rejoicing in the amount received up to date for Jamaica relief. Seven hundred and fifty dollars was sent to C. E. Randall, Jamaica, in September. During the first thirteen days of October over \$1,100 was sent in to C. W. B. M. headquarters, and we have heard of enough more which has already been raised, but not yet sent in, to bring the total amount raised up to \$2,000. This is a good beginning, but it must only be the beginning of the relief fund the churches of Christ in the United States shall raise for their stricken brethren in the island of Jamaica.

The only additional information I have up to the present time, October 15th, concerning conditions in the island is found in the report of Commissioner Harris, sent out by the English government to investigate conditions produced by the storm in Jamaica. He states that he saw everywhere the evidences of hunger endured, in the wan faces of the children. Also that disease was becoming epidemic occasioned by the people subsisting so long on green fruit.

C. E. Randall also writes that some of our workers are breaking down under the strain produced by the suffering of the people surrounding them.

Let the contributions continue to pour in for Jamaica relief. Send the money raised to Helen E. Moses, Sec., 152 East Market street, Indianapolis, Indiana.

**Additions Reported Last Week—**By baptisms, 1,384; by letters and statements reclaimed, 305; from denominations, 107; total, 1,796. Deductions, 3.—M. L. Buckley.

We notice a "call for help" from the little church at Wylie, Texas. The Aid Society will receive your offering to assist them in repainting and seating their church house. These women are and this little church is worthy of your aid. They have given already during this year more than \$100 for mission work through our various boards. If they send an appeal to you or your society, help them; should they fail to get your address take up an "offering" and send to them anyhow.



## The Christian Century

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PUBLISHED BY

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Articles for publication should not exceed one  
thousand words and should be in our office one  
week previous to date of paper in which they  
are to appear. News letters should be con-  
densed as much as possible. News items are  
solicited and should be sent in promptly.

### NEWS AND NOTES

E. E. Cowperthwaite, Saginaw, reports  
one confession.

J. L. Thompson, Hebron, Ind., reports  
three baptisms.

Mathew Small, from Gainesville, Texas,  
came via Chicago en route to Detroit.

Lewis R. Hotelling has removed from  
104 M. D. to 6020 Ingleside avenue, Chi-  
cago.

C. C. Bearden, Wylie, Texas, writes:  
I appreciate and enjoy the Christian  
Century.

Chas. R. Vawter, Elizabethtown, Ky.,  
reports two added. Preached at county  
poor house recently.

A. Immanuel Zellar, West Bay, Mich.,  
reports two confessions. Audiences in-  
creasing since the repair of chapel.

J. I. Brown, pastor of the church at  
Panora, Ia., looked in on us en route to  
Detroit. Bro. Brown is doing a good  
work at Panora.

B. L. Wray, pastor at Lanark, Ill., made  
up a pleasant call on his way to Detroit.  
Bro. Wray is doing a good work and the  
outlook is hopeful.

J. M. Stephenson, who has been doing  
some special work in English at the Uni-  
versity of Chicago, has been called to  
the State School of Technology, Atlanta,  
Ga.

Dr. Elbert Storer writes: The one  
hundred applicants will please take no-  
tice that the church at Webster City, Ia.,  
has called to its pastorate J. Will Wal-  
ters.

A good meeting of four weeks has just  
closed at Clinton, Ill.; fifty-six added—  
thirty-four by primary obedience. E. A.  
Gilliland, pastor. R. A. Omer, evangel-  
ist.

B. L. Lingenfelter, pastor of the Chris-  
tian church, Seattle, Wash., made a pleas-

ant call at the office on his way to De-  
troit. We have not seen him since leav-  
ing Drake University. Bro. Lingenfelter  
has done an excellent work on the coast.

W. H. Trainum, Galveston, Texas,  
writes: The Christian Century is a  
good paper. There have been many ar-  
ticles worth more than the subscription  
price.

H. S. Gilliam closed his work at Fair-  
field, Iowa, last Sunday. He has not yet  
decided on a future location. His ad-  
dress for the next few weeks will be  
Hamilton, Mo.

The annual trade edition of the  
Shreveport (La.) Times gave the place  
of prominence in its church department  
to Claude L. Jones, pastor of the Central  
Christian church.

O. E. Hamilton and F. A. Wilkinson,  
evangelists, have closed an excellent  
meeting at St. Louis with seventy-one  
additions. They begin at Platte City,  
Mo., next Lord's day.

Joel Brown, field secretary for Drake  
University, calls and reports a lot in  
Chicago, \$1,860 cash from a friend in  
western Iowa, and will for \$40,000 se-  
cured for Drake University.

A number of our good brethren called  
upon us while we were out of the office.  
The names of Editor Berry of the Pa-  
cific Christian, W. E. Lowe and S. J.  
Carter of Kansas reached us.

Harlow-Ridnour, at Joplin, Mo. Meet-  
ing thirteen days old, with one hundred  
and twenty-five added. People turned  
away nightly from the largest church in  
the city. W. F. Turner, pastor.

Austin Hunter, North Park church, In-  
dianapolis, writes: Eight added. Our  
work is growing vigorously. Last quar-  
terly report showed almost four-fifths of  
the membership on the pay-roll.

C. A. MacDonald, pastor of Coshocton,  
O., preached recently on "Why I Am  
What I Am." The "Daily Age" gives a  
very complete report of the sermon and  
speaks of it as a forceful sermon.

Andrew Scott, Normal, Ill., writes: Six  
additions Sunday, making eight since  
last report. "Old Folks" one week ago  
drew large crowds and the services  
proved very interesting, especially the  
singing of the old hymns.

F. L. Davis and Prof. Howard Swett-  
man will enter the evangelistic field and  
are open for meetings. They have worked  
together before and have done some very  
successful work. Correspondence should  
be addressed to Clinton, Ill.

R. A. Omer writes from Clinton, Ill.,  
where he is engaged in a meeting:  
Forty-two added up to date. But it is  
what we might expect with Bro. E. A.  
Gilliland and his good people to back  
him. Eighteen last Sunday. We con-  
tinue.

S. Elwood Fisher, pastor at Fisher,  
Ill., writes: Work is prospering. We  
have just received a unanimous call for  
second year's work. Church building is  
being remodeled to accommodate the  
crowds. Forty-three added in ten months.  
Church united and happy.

E. H. Williamson, Butler, Mo., re-  
ports seven added at regular service—  
thirteen this month. There have been  
105 since Jan. 11, when I began work  
here; 55 were by conversion and 50 by  
statement and letter. Have raised over  
\$200 for different missionary purposes.

F. D. Wherton, New Kirk, Okla.,  
writes: Six accessions. Apportionment  
raised for church extension. Have made

payment of \$125 on church debt. The  
Christian Century is growing better with  
each issue. It should go into every  
Christian home in America.

The National Benevolent Association  
is rejoicing in two annuities just re-  
ceived; one through J. W. Strawn from  
Sister S. Elizabeth Caton of Fredonia,  
Kan., for \$2,000, and the other from a  
long time friend of the work, Mrs.  
Martha J. Little of Mt. Hope, Kan., for  
\$200.

The churches at Keokuk, Iowa, and  
Mason City, Iowa, each extended W. W.  
Burks a call. As noted in our columns,  
he has decided to accept the call to Ma-  
son City. The church at Quincy, Ill.,  
will select a man and call him without  
candidating. This we believe is as it  
should be.

E. A. Orr, the successful pastor of  
Sioux Falls, S. D., is to give a course  
of Bible lectures before the students of  
the Sioux Falls Business College. The  
church property is being very much im-  
proved. Bro. Orr delivered a lecture at  
Lanark, Ill., to an appreciative audience  
on his way to the convention.

H. J. Hostetter, Blue Mound, Ill., has  
recently closed a meeting with fourteen  
additions, principally young men. Miss  
Margaret B. Windsor of Muncie, Ind., as-  
sisted as singing evangelist with success  
and satisfaction. A new church building  
will be begun about April 1, 1904. Bro.  
Hostetter, in addition to his local work,  
is president of the Sixth district.

W. J. Lhamon, dean of the Bible Col-  
lege of Missouri, writes that they have  
recently received \$5,000 for endowment  
and \$15,000 for the erection of a new  
building. We now feel very sure of be-  
ing able to put up a building next year.  
We can build admirably at a cost of  
\$25,000, and it looks now as though we  
would be quite able to raise it.

J. M. Lowe, the efficient pastor of the  
Galesburg (Ill.) church, has prepared a  
series of lectures covering the pastor's  
relation to his people and theirs to him.  
Some of the subjects are "Good Sheep,"  
"The Kind of a Church Member a  
Preacher Likes," "The Under Shepherd."  
Bro. Lowe can arrange to give these  
between Sundays, or perhaps sometimes  
over Sundays, upon terms within easy  
reach of any church. They would do  
well to precede or follow a meeting.

### When You Are All Bound Up

and are suffering from indigestion, lack  
of appetite, foul breath, headache, dys-  
pepsia, catarrh of the stomach, kidney  
and liver complaints you need a tonic  
laxative, something that will move the  
bowels quickly, easily and without leav-  
ing hurtful effects behind. Never use a  
purgative or cathartic. They weaken the  
bowels and system and make the  
disease worse. Use instead Vernal Saw  
Palmetto Berry Wine. It tones, builds  
up, gives new strength and vigor, not  
alone to the bowels but to the whole  
being. Only one small dose a day will  
cure any case, from the lightest to the  
worst. That means cure, not simply re-  
lief only. Most obstinate cases yield  
gently and easily and the cure is per-  
manent. Vernal Saw Palmetto Berry  
Wine is not a patent medicine. A list  
of ingredients is in every package with  
explanation of their action. Write us  
for a free sample bottle. Vernal Rem-  
edy Co., 62 Seneca Building, Buffalo, N. Y.  
All leading druggists sell it.



G. W. Wise, Rochester, Minn., writes: Congregations increasing; outlook hopeful; one addition.

In the fifteen months that Ben N. Mitchell has ministered to the church at Upper Parliament street, Liverpool England, there has been 85 additions at the regular services. All branches of work are in a very flourishing condition. This year the church gave \$287 for foreign missions. Lord's day (Oct. 4th) a collection was taken for the sufferers in Macedonia, which, including a gold chain that was given in the collection, amounted to \$57. The audiences are the largest in the history of the church, and so, too, is the attendance at the Sunday school.

"Very great distress has come upon the highly esteemed family of Laban Funk, an elder of the Christian Church of Boone Grove, Ind. His younger son, Corwin, aged 21 years, 5 months and 18 days, was suddenly killed and horribly mangled by the train at Fort Wayne, Ind. The young man had been a member of the Church of Christ since his 13th year and was greatly loved by all who knew him. The funeral was very largely attended, Lewis R. Hotaling, the minister, officiating, assisted by Bro. Thompson of Hebron, Ind.

The First church of St. Louis, John L. Brandt, pastor, was rededicated Sunday, Oct. 4th, having been greatly enlarged and improved this summer. Over \$4,000 was spent in improvements, and the auditorium now will seat 1,188 people. All the money was provided for by the members of the church, though the majority are young people on small salaries. A harvest home jubilee was held Friday, Oct. 9th, and special courtesies were extended to the many who were formerly members of the First, but now are connected elsewhere in the city. Letters of congratulation were read from former pastors, T. P. Haley, W. A. Foster, Frank O. Fannon, H. D. Clarke and W. T. Tibbs. Addresses were made by Dr. J. H. Garrison, Mr. W. Davless Pittman and Frank G. Tyrrell; the choir rendered some inspiring anthems, and after singing "Blest Be the Tie," the audience repaired to the spacious parlors to spend a social hour. The church is crowded every Sunday night.

Bishop Fowler of the M. E. church has been giving advice to young ministers about marriage. "Get married and marry a woman of common sense," he said; and he added: "Never marry a woman just because she is pious. If you have a choice between a woman who has a great deal of common sense and no religion and a woman who has plenty of religion and no common sense, choose the woman with common sense. If she has common sense and no religion she will get the latter within two hours after she marries you, but if she has religion and no common sense she might backslide, and I have no doubt you would give her plenty of occasion to backslide." This is common sense talk, but some young ministers and other young men are lacking in common sense. No doubt that is why they have not found a helpmeet.

**A Farewell Service**—The steamship China, with her precious burden of human souls, is now well out upon the bosom of the great deep. Never before, I suppose, were so many Disciples assembled on the wharf at one time. Never before have the hearts of our people

## THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 WEST 117TH ST., NEW YORK CITY.  
OCT. 15th. 1903  
DEAR SIR: I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper but would not have paid any attention to it. Had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney trouble. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results.

With many thanks to you, I remain,  
Very truly yours,

ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion when obliged to pass your water frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervous-

ness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or



settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

**EDITORIAL NOTICE**—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Christian Century.

been so warmed, tendered and touched as within the past few days. The reception last evening was a great success. A blessing has come to our churches, the influence of which will never be lost. Dr. Shelton, at his own request, was ordained to the Christian ministry by Bro. E. W. Darst, J. Durham and myself. Dr. R. L. Rigdon, deacon of the West Side church, took Drs. Rijnhart and Shelton to a supply house yesterday and bade them help themselves, irrespective of cost, to anything they felt the need of. The missionary enthusiasm in our people is something wonderful. Yet I know that that which we are experiencing is but the general experience of our churches wherever these Christ-like spir-

its have gone. We are all happy, hopeful, praising God. The missionaries, Dr. Rijnhart, Dr. and Mrs. A. L. Shelton, M. B. Madden and family, were all well when we bade them good-bye, and the happiest little band of people I ever beheld.—W. M. White, San Francisco, Cal.

From Stanberry, Mo.

We have just closed a fine meeting here at Stanberry, Mo. There were 71 added. The meeting was conducted entirely by home forces. It was a remarkable meeting in that whole families came into the church, and a great many from 30 to 60 years of age came into the church. This makes 110 additions since I came here.

J. E. Davis.

## CHICAGO

Douglas Park—Two added by statement last Lord's day.

Englewood—In the absence of our pastor, F. F. Grim of the Christian Century staff very acceptably filled the pulpit morning and evening. Mr. and Mrs. Kindred and about ten of our members are attending the Detroit convention. A good experience meeting is anticipated. Our Sunday school and Endeavor are both increasing in attendance. The Englewood Law and Order League is doing some effective work in enforcing the Sunday closing ordinance.

First Church—During the past week we have been called upon to mourn the loss of one of our most devoted and best beloved members, Bro. Arthur C. Frazee. We will send a further notice of his death.

Baron H. Stoffel and Mary G. Kiehl were united in marriage at the pastor's residence Oct. 15.

This congregation had two representatives at the Detroit convention and will send her full quota to the banquet on Thursday evening.

Three were added at our services on Sunday, Oct. 18—two by baptism and one by letter. Guy Hoover.

North Side—One addition last Sunday. A number of members are in attendance at the convention. Bro. Brown left Sunday night for Detroit.

The Open Church.—Last week saw the inauguration of a new feature of the institutional work at Monroe street. Believing in the culturing of the entire man the Art Committee of the church planned an art exhibit which lasted two days. The committee is to be congratulated on the success which accompanied their ef-

## ALMA'S FAMOUS SPRINGS ALMA, MICHIGAN.

ALMA-BROMO and ALMARIAN are two wonderful mineral springs, owned and exclusively used by the Sanitarium Co. Alma is different from the ordinary water resort because it does not depend entirely upon the mineral waters for results. Suffering physicians can be consulted when desired; Swedish movements and all kinds of electrical remedial apparatus; in fact everything that money can purchase, and careful study of the requirements suggest has been incorporated. Correspondence is invited. Address **ALMA SPRINGS SANITARIUM, ALMA, MICH.**

forts. They were able to secure the loan of a number of very fine paintings from the galleries in the city and from private collections. The number in attendance was not large, but it was encouraging to see the appreciation that was manifest on every hand. The lecture committee was thoughtful in arranging that the first number of their course should be on art, and by such lecturers as Larado Taft and Mrs. Bingham. The audience was highly entertained as well as instructed.

### REPORT OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The report—the twenty-eighth annual one—of the F. C. M. S. to be presented to the convention at Detroit will prove to be by far the best in the history of the society. The advances in every part of the work have been most encouraging. The receipts have been \$210,008.68, which is a gain of \$31,685 over last year; \$79,785.46 is the amount contributed by churches, as churches, a gain of \$11,198 and an average of \$28.37, as compared with \$15.30 six years ago. There are twelve new living link churches, each paying \$600 for the support of a missionary. The Sunday schools have given \$51,630.25, a gain of \$3,513.27 over last year. Of the 3,310 contributing schools 1,251 raised their full apportionment. The Endeavor societies, which are supporting 345 orphans at Damah, India, contributed \$7,009.14, a gain of \$1,936.15. Legacies produced \$4,945.87, and on the annuity plan \$30,930.50 were contributed, and of this fund \$52,612.58 is now safely invested, besides what has been expended. In ten years there has been a gain of 300 per cent in the receipts, Ohio leading all the states with \$32,301.57, Kentucky and Indiana following.

Nine new workers have gone out from America, two teachers have been employed in Japan and the missionaries at home on furlough have returned to their fields and others have come to stir us up. Changes in the field are: W. H. Hanna and H. P. Williams and families go to Laos in the Philippines, where the outlook is bright. A. E. Cory and family go temporarily to the college at Nankin, China. Miss Nellie Daugherty has married Dr. Butchart and has gone to Lu Cheo Fu. John Johnson goes from Smyrna to China, David Bloch and family from Damoh to the new mission at Hatta. Miss Maud Plunkett has married O. J. Grainger and they now live at Harda, India.

All the work is telling. Over 70,000 persons were treated in the hospitals and dispensaries. The society and every patient hear the Gospel. This is independent of the evangelistic and teaching work. The hospital at Lu Cheo Fu has been opened and a new college has been started in Japan, bearing F. M. Drake's name, with H. H. Guy in charge. Other

work of this kind we will refer to next week. The first church has been established on African soil. England reports the best year in its mission history. In Japan there has been a great evangelistic campaign in connection with the Osaka exposition. China is open as never before to the Gospel.

The chief need is thoroughly equipped evangelists. Medical missionaries and young ladies are to be had, but it is difficult to get men in sufficient numbers to preach, and two teachers are needed for work in Cuba.

One of the most significant and cheering facts is that the colleges are making provisions for the education of the entire student body in missions.

The report concludes: "It is the will of God that the Gospel of his grace shall be preached in the whole world for a testimony to all nations. In order that this may be done qualified men in sufficient numbers must be willing to go into the whitened fields. It was said of old time, 'Thy people offer themselves willingly in the day of thy power.' This is that glorious day the Psalmist saw from afar. Those who remain at home must send and support those who are called to this high service. We are to do this by our prayers and sympathies and by our means. If the whole body of believers will undertake this task in earnest it will not be long until the prophecy will be fulfilled—'All the nations of the earth shall see the salvation of our God, for the mouth of the Lord hath spoken it.'"

The detailed report will be found in the Missionary Intelligencer.

The Church and Young Men—Early in the year we printed a notice of an extensive investigation of modern agencies for promoting the spiritual welfare of young men then being made in connection with the Department of Sociology in the University of Chicago. The work is now finished and its results have been embodied in a book about to be published and bearing the above title. It is hoped that its wide circulation among pastors, teachers and other Christian workers will advance the interests of the Kingdom of Christ among young men. Particulars can be secured from the author, Rev. F. G. Cressey, Ph. D., whose temporary address is Palmyra, Ohio.

### This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-55 Winthrop building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

## BASIC TRUTHS

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## CORRESPONDENCE

Editor Christian Century:

Is it possible one of our strongest preachers has gone to dancing. In this (Monday) evening's issue of the Daily News he is reported as saying at the ministers' meeting: "If Jesus Christ were here to-day he would not speak of card playing, dancing and theater-going as among the important things, he would mention, etc. These things were secondary." To use a "slum" expression, is our brother off his trolley?

Shades of Calvin, Luther Knox, Campbell and Queen Elizabeth, whither are we drifting?

As one with church credentials, I protest against such rank heresy! Too bad we have no ecclesiastical authority to censure such matters. However, the "Standard" shall be made aware of this!

My dear brother certainly knows these great evils have been the especial mark for the large and small bore batteries of the church for centuries, and to think one of our best known preachers (always considered orthodox) should suggest such a thought makes one's heart sore—yea, even unto despair!

Pray, what is the mission of the church anyhow? As one looks about him and makes a mental survey of sociological conditions especially, he is almost inclined to despair for church issues;

Our brother should be "seen" by some kind of committee and be lovingly, gently, but emphatically, told to hold to the old doctrine and the plea.

W. T. Pursell.

### Empire State News.

Stephen J. Corey.

The convention just held at Wellsville, New York, was one of the best ever held in the state. Although the attendance was cut down by the nearness of the "big meeting" at Detroit, the interest and helpfulness of the gathering was delightful. It has been in many ways the most prosperous year of the New York Christian Missionary Society. The mission points alone report an increase in membership of 212, or 39 per cent gain in one year! It is doubtful whether any other field in the country shows such remarkable gains for a single year. The total additions in the state were 1,058.

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which, with a membership of less than 9,000, is very encouraging. The convention voted to change the date of meeting to the last Wednesday in June, which seems to be a very wise decision. We have always suffered because of the proximity of the national convention, and besides the beginning of the fall season is a hard time to get things together.

Bro. Frank Huston led the singing during the convention. His inspiring leadership and stirring solos were an important element in the program.

### Brief Notes from Eastern Ohio.

Accompanied by Vernon Harrington and his wife from Iowa, August 20, I reached Woodsfield, Monroe County, O., in time to attend in Griffith's Grove, near Jerusalem, in same county, one of the largest reunions I ever saw. Evangelists Harrington and wife, upon being invited, sang "You ask what state I love the best, Iowa, Iowa," substituting the name Ohio for Iowa. It stirred the vast crowd from center to circumference. Reader, do you ask what I did? Be patient and I will tell you in my own polite and characteristic way. The pastor of a certain church, as the story goes, had among his flock a member of whose non-attendance at prayer meeting he often complained. "Jim," as that young and wagish-like member was familiarly called, and, by the way, he was quite a stammerer, was present one night at prayer meeting, but his pastor was absent. The next day "Jim," seeing his pastor passing along on the other side of the street, yelled out, "Why wasn't you at prayer meeting last night? It was the best meeting I ever was at. I—I made a speech."

All three of us were on the program of what is styled the Pennyroyal reunion or picnic of Guernsey County, occurring the next day after the one at Jerusalem. We also assisted in the exercises at the soldiers' reunion at Woodsfield Oct. 6-8. About five miles from Woodsfield I was born full 66 years ago. Many have been the changes in this region since my early boyhood.

"How dear to my heart are the scenes of my childhood,

When fond recollections present them to view;

The orchard, the meadow, the deep tangled wildwood,

And every loved spot which my infancy knew."

Three things are prominently characteristic of Monroe, my native county: 1. Its many oil producing wells. 2. Its crooked road. 3. Its liquor dominated and disgraced condition. While recently on one of those roads I thought of the

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Irishman who wrote thus to his kindred in "Old Ireland" about that part of Pennsylvania in which he had settled:

"As to this country, it is fine indeed, but the roads are discouragingly crooked. Indeed they be. Gist one day last week in traveling only six miles, and they were vary short ones, I met meself three times going the other way."

Probably nowhere does what is known as anti-ism exert a greater influence than in Monroe county, Ohio. I question not the candor of those who practice it. But as seen in some features of its teaching and practice, it is far from being commendable and lovely. An old brother is reported as describing the difference



at a district missionary convention between a so-called anti-church and a progressive church at his town home as follows: Said he: "The anti-church believes in sittin' down and sittin', but the progressive church believes in gittin' up and gittin'." "To which," asked the president of the convention, "do you belong?" "Of course," said he, "to the one believes in gittin' up and gittin', or I wouldn't have been at this convention."

It is a notable fact that the Bellaire church, for which Brother Sumner T. Martin labors, raised more money last year for the spread of the gospel in home and foreign fields than all the twenty-five society opposing churches in the same district.

J. A. Walters.

#### From the Home of Alice of Old Vincennes.

J. E. Meyer has resigned the work at Russellville, Ill. The church there has as yet called no one to the work, but expects to at once. Brother Chase, who recently came from Winslow to take the work at Bruceville, will do a fine work with that historic old church. Brother S. M. Conner has moved back to Vincennes again. His work at Oaktown and at Bicknell are in thriving condition. The church at Oaktown sent him to the Detroit convention at its cost. The Knox County meeting of the Churches of Christ was held at Bicknell on the first Sunday in September. Brother L. H. Stine of Lawrenceville, Ill., did the preaching. The meeting was largely attended. Brother Stine gave us two splendid sermons. The meeting will go to Edwardsport next year. The fall convention of the Twelfth district was held at Bicknell. It was quite well attended. The program was good. The state workers were all on hand. The preachers of the district were almost all there. The next convention goes to Odin. Brother Edwards was not able to be at the convention on account of sickness. The writer and Brother Stine of Lawrenceville, Ill., will hold exchange meetings this year. The writer will commence the one for Brother Stine at Lawrenceville on the first Sunday in November. Both are to be short meetings. Our new church building is moving on very nicely. It is now under roof. We expect to dedicate in March some time. We are expecting to make it a great occasion for the Disciples of Christ in this part of the grand old state of Indiana. Washington and Shoals are still without pastors. Shoals, however, I am informed is at the point of calling a man. May the report be true. It is a great mistake to have so much capital lying about idle as there is to be found in a church. And most churches are idle when they are without pastoral oversight. These notes are written on Friday evening. In body I am at Vincennes, but in spirit I am with the great army that is now gathered at Detroit. Circumstances made it at last so that we could not leave our field here. The only comforting feature about it is that while we cannot be present we can at least pray our heavenly Father that he will greatly bless his people assembled at the Convention City; that they may receive a blessing from on high; that there may be no accidents to mar the pleasure of the convention. May the Lord lead us all.

Wm. Oeschger.

#### Notes.

Perhaps the surprise of the convention is the report of the National Benevolent Association, of cash receipts during the year, \$70,335.39, and a few choice lots in the city of Denver. When we remember how new this superb work is to our brotherhood, this is truly remarkable, and gives presage of a career of most gratifying usefulness. We are making up for the time we have lost in this sweet ministry. We do not understand why the work of ministerial relief is not turned over to this society, provided they are willing to assume it. It logically belongs to them, and we are confident it will leap forward as soon as some such adjustment is made. Let it be done speedily.

Detroit has a fine street car and train service. The homes of the citizens were hospitably opened, and all delegates were well entertained. The rates were reasonable, and the distances not great.

As usual, the C. W. B. M. set a fine example for the brethren, in running their program on schedule time. They may not be heard quite so well as the brethren, but they do not hold on so unconsciously long.

The Detroit church has proved itself easily able to look after the details of a great convention. A. E. Jennings is especially efficient, and he has a corps of helpers who are behind in nothing.

Mrs. J. E. Powell of Wabash, Ind., and Mrs. Princess Long are the sweet singers of this convention, and are much appreciated for the willing and beautiful service they render.

The Remington Typewriter Company showed extraordinary enterprise in furnishing free of charge a corps of stenographers and three first-class machines. Mr. E. Arthur Coyne, resident manager, seemed really to enjoy doing it. It is evident that the service was appreciated immensely, and the Remington machine, standard for so many years, has gained a multitude of new friends. It is one of the typewriters that keeps pace with the march of progress and improvement, approaching almost ideal perfection.

The social features of the convention are delightful. Old friends greet each other at every turn, and there are college banquets and fraternal gatherings of various sorts.

We have a stalwart group of grand old men, and a still larger group of consecrated young men. The Disciples of Christ have a future full of lustrous promise. We are just awakening to a realization of our opportunities and responsibilities.

Attendance on Lord's day reached over 4,000, and by Monday there will doubtless be more than 5,000 delegates present.

#### Homes Organized and Operated by the N. B. A.

1. The Central Orphans' Home, 915 Aubert avenue, St. Louis. a. From 1886 to 1889, general philanthropy. St. Louis and vicinity. b. Founded National Christian Orphans' Home, February, 1889. c. Has cared for more than 1,300 children from twenty-seven states, the first coming from Houston, Texas; now cares for fif-

teen afflicted children. d. Has found Christian homes for 400 children in twenty states; has helped 260 worthy parents. e. Has specially educated twenty children, making them self supporting; 154 children have united with the church from the home.

2. Babies' Home and Hospital, 2821-2825 Lawton avenue, St. Louis. The Babies' Home is for children under three years, and has received 550 babies from twenty-eight states; has temporarily sheltered and found employment for more than 300 destitute women and cared for sixty adults in hospital, besides sick children.

3. The Central Old People's Home, Jacksonville, Ill. a. In January, 1900, established a national home for old people in St. Louis and transferred the home to Jacksonville in March, 1901. b. This is for aged couples and women; applicants must be 70 years of age, in good standing in the Christian church, without near relatives able to support; initiation fee, \$100. c. This is a beautiful property, surrounded by two and one-half acres of forest trees, orchards and gardens, sold us far below its real worth.

4. The Eastern Old People's Home, East Aurora, N. Y. In the spring of 1902 acquired the Alonzo Havens Home for the Aged in East Aurora, N. Y. It is for aged couples and brethren. Terms of admission same as in No. 3. A beautiful home.

5. The Cleveland, Ohio, Orphanage and Childs' Hospital. In September, 1902, incorporated the In His Name Orphanage and Childs' Hospital of Cleveland. Children from infancy to 13 years of age received, regardless of religious affiliations, and placed as rapidly as possible in good Christian homes. Home located on our own property, 1546-1552 Broadway, Cleveland. An indebtedness of \$8,000 rests against this home. Help liquidate it.

6. The Western Orphans' Home, Loveland, Colo. In January, 1902, members of the Loveland, Colo., church gave the association \$10,000 worth of real estate and petitioned the establishment of an orphanage there. The healthful climate, the opportunity of employing our older children, and the need of such a ministry in the west settled the question with our board, and we are now gathering money for that purpose.

#### WHY NOT?

Brother preacher, why not call the attention of your Sunday school superintendent or your C. E. president to the extraordinary *Free Library* offer we are making? Many of the books retail at one dollar. Any book in the list sent free for one new subscription to the Christian Century.

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L. A. C.

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**CONSUMPTION**

**Boys' and Girls' Rally Day.**

It is frequently the case that in communities where there is no resident preacher, there are many good Christians who would like to have Thanksgiving services upon the national observance day. We would suggest to such communities that the exercise for boys' and girls' rally day could be used upon that day with enjoyment and profit.

The boys' and girls' rally day exercise would make a fine program for the observance of Thanksgiving day where there is to be no preaching service. It may be had free by writing to the corresponding secretary of the American Christian Missionary Society at Cincinnati, O. We advise our churches and schools so situated to write for it.

The money received from boys' and girls' rally day is used in establishing new churches, strengthening the weak points and building up the cause generally in America. One-half the proceeds is returned pro rata to the states contributing, to be used in the state work. So the children are being trained for large usefulness in state and national home

work and the Sunday schools are playing an important part in making this immanuel's Land. We hope every school in our state will observe boys' and girls' rally day in November.

Fifteen thousand dollars could easily be raised by the Sunday schools of the Disciples for home missions this year. We are glad to see the home board asking this much at least. There is no doubt about it, the missions of the future must be supported by the boys and girls of to-day. Plans for the future are more than doubled every year. The proper enlistment of our children is the wise movement for to-day.

More Sunday schools have enlisted in the home mission campaign by ordering supplies for boys' and girls' rally day than ever known before. This is a healthy sign that the establishment of the Master's Kingdom in our own land is esteemed of first importance. Certainly our unprecedented growth as a people presses upon us the necessity of taking rank with the most liberal givers in the Lord's work. It is coming to be known as a truism that the live schools are the missionary schools, and equal stress is laid upon all branches of the missionary work as never before. We would advise all our schools to order supplies for boys' and girls' rally day at an early day.

The office of the American Christian Missionary Society is busy filling orders for boys' and girls' rally day, the children's fall festival for home missions. It is a matter of congratulation that our Bible schools are becoming stronger supporters of home missions every year.

The exercise for boys' and girls' rally day is simpler than usual this year, though quite as attractive as any previous issue. This celebration is annually becoming more popular and is becoming as much an event in the life of the Bible schools as children's day in June.

We feel like urging our Bible school workers to take up the observance of boys' and girls' rally day this year. Our schools gave nearly \$7,000 to home missions last year. We ought to raise \$15,000 for that arm of the service for next year. This year's observance, it should be remembered, is counted in 1904, because the fiscal year closes September 30th.

**Methodists on Preacher Promoters.**

The Rock River Conference of the Methodist church has been having some lively sessions. Among other questions raised was that of ministers engaging in business. They will no longer grant leave of absence to ministers wishing to sell stocks or engage in business. The Rev. E. B. Miller, who has been engaged for the last two years in attempting to float the stock of an oil well company (oil-less wells rather was the expression of many in the conference) was asked to find a change in the next year or prepare to sever his connection with the conference. It appears that there are many Methodist ministers who have business outside of the church, and who neglect their clerical duties for worldly gain. Such ministers apply at each annual conference for "supernumerary relations," which means that if the application is successful they are considered ministers of the gospel in good standing but without charges until the next conference. Rev. F. D. Hardin, one of the oldest men in the conference, said: "It

seems that we ought to stop turning loose on parishioners men who have financial schemes and are the tools of unscrupulous promoters." The Rev. M. M. Parkhurst said: "I am satisfied that much of this promoting is as bad as fraud."

Vulgar minds will always pay a higher respect to wealth than talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible.

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